



THE JOURNAL  
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PATRIARCHATE



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# ST. SPYRIDON THE MIRACLE WORKER, BISHOP OF TREMITHUS

This icon, painted by Father Emmanuel, is in a museum in Venice (see the article on p. 70)



## OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ»

# CHRISTMAS GREETINGS

## from His Holiness Patriarch PIMEN

## of Moscow and All Russia to the

## Primates of Orthodox Churches

To His Holiness **DIMITRIOS I**, Archbishop  
of Constantinople the New Rome and Ecumenical Patriarch

Your Holiness, beloved in Christ Most Holy Archpastor,

On this joyful and salutary Feast of the Nativity of Christ, when we once again recall the Coming of the Son of God, our Lord Jesus Christ, born pre-eternally of God the Father, we cordially greet Your Holiness with the most glorious triumph of peace and divine love for man.

May the gracious Lord grant Your Holiness and your God-protected flock peace and love proclaimed on Holy Christmas Night by the Angels to the shepherds in Bethlehem and through them—to all men.

May Christ the Giver of Life, Who came down to earth, fill your heart with unfailing Heavenly joy, ever helping you in your Patriarchal labours for the good of the Holy Church.

May Divine Providence strengthen and bless our glorious cause of promoting peace and fraternal love.

With brotherly love in Jesus Christ, the Newly-Born,

**PIMEN, Patriarch of Moscow and All Russia**

Christmas Day 1973/1974

*Similar Christmas greetings were sent by His Holiness Patriarch PIMEN of Moscow and All Russia to the Primates of Orthodox Churches:*

His Beatitude **NICHOLAS VI**, Pope and Patriarch of Alexandria and All Africa — Alexandria

His Beatitude **ELIAS IV**, Patriarch of Antioch the Great and All the East — Damascus

His Beatitude **BENEDICT I**, Patriarch of the Holy City of Jerusalem and All Palestine — Jerusalem

His Holiness and Beatitude **DAVID V**, Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi — Tbilisi

His Holiness **GERMAN**, Archbishop of Pech, Metropolitan of Belgrade and Karlowitz, Patriarch of Serbia — Belgrade

- His Beatitude **JUSTINIAN**, Patriarch of All Romania, Locum Tenens of Caesarea in Cappadocia, Metropolitan of Ungro-Valachia, Archbishop of Bucharest — Bucharest
- His Holiness **MAKSIM**, Patriarch of Bulgaria — Sofia
- His Beatitude **MAKARIOS**, Archbishop of New Justiniana and All Cyprus — Nicosia
- His Eminence **GEORGIOS**, Metropolitan of Kalavryta and Aigialeia, Locum Tenens — Athens
- His Beatitude **DAMIAN**, Metropolitan of Tirana and Durrës, Archbishop of All Albania — Tirana
- His Beatitude **VASILIIY**, Metropolitan of Warsaw and All Poland — Warsaw
- His Beatitude **DOROTEJ**, Metropolitan of Prague and All Czechoslovakia — Prague
- His Beatitude **IRINEY**, Archbishop of New York, Metropolitan of All America and Canada — New York
- His Eminence **PAUL**, Archbishop of Karelia and All Finland — Kuopio
- His Eminence **THEODOSIUS**, Archbishop of Tokyo, Metropolitan of All Japan — Tokyo

*His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:*

- His Holiness Pope **PAUL VI**—Vatican City
- His Holiness **VAZGEN I**, Patriarch-Catholikos of All Armenians—Echmiadzin
- His Holiness **SHENUDA III**, Pope of Alexandria, Patriarch of Atubia, Jerusalem, Nubia, Pentapolis and all regions where St. Mark preached—Cairo
- His Holiness Abuna **THEOPHILOS**, Patriarch of Ethiopia—Addis Ababa
- His Beatitude Mar **VASILIOS OUGEN I**, Catholikos of the East—Kottayam
- His Holiness Mar **JAKOVOS III**, Patriarch of Antioch and All the East—Damascus
- His Grace Dr. **MICHAEL RAMSEY**, Archbishop of Canterbury, Primate of All England and Metropolitan—London
- His Grace Dr. **JOHN E. HINES**, Presiding Bishop of the Episcopal Church of the USA —New York
- His Grace Dr. **MARINUS KOK**, Archbishop of Utrecht—Utrecht
- Rev. Dr. **PHILIP POTTER**, General Secretary of the World Council of Churches—Geneva

*His Holiness Patriarch PIMEN of Moscow and All Russia also sent Christmas greetings to:*

- Monsinjoras **JUOZAS PLETKUS**, Bishop of Tubia, Apostolic Administrator—Telshai
- Monsinjoras **JUOZAS MATULAITIS-LABUKAS**, Bishop of Mopt, Apostolic Administrator —Kaunas
- Monsinjoras **JULIAN VAIVODS**, Bishop of Great Makriana, Apostolic Administrator —Riga
- Archbishop **JANIS MATULIS** of the Evangelical Lutheran Church in Latvia—Riga
- Archbishop **ALFRED TOOMING** of the Evangelical Lutheran Church in Estonia—Tallinn
- I. G. IVANOV**, Chairman of the All-Union Council of Evangelical Christian Baptists —Moscow

*His Holiness Patriarch PIMEN of Moscow and All Russia sent Christmas greetings to:*

- The Most Reverend **NIKODIM**, the Old Believers Archbishop of Moscow and All Russia —Moscow
- The Most Reverend **PAVEL**, Archbishop of Novozybkov, Moscow and All Russia of the Old Orthodox Christian Believers—Novozybkov
- G. I. DERYUGIN**, Chairman of the Moscow Community of Christian Old Believers of the Pomor Rite—Moscow
- L. S. MIKHAILOV**, Chairman of the Grebenshchikovskaya Community of Old Believers in Riga—Riga
- I. I. EGOROV**, Chairman of the Supreme Old Believers Council in the Lithuanian SSR—Vilnius
- M. I. CHUVANOV**, Chairman of the Moscow Old Believers Community of the Transfiguration—Moscow



# **e Name Day of His Holiness DIMITRIOS, Patriarch of Constantinople**

## **TO HIS HOLINESS PATRIARCH DIMITRIOS I**

*Istanbul*

Your Holiness, on your name day kindly accept my heartfelt congratulations and best wishes. We pray and believe that Christ our Heavenly Chief Shepherd will give you spiritual and physical strength in your service to the Holy Church of Christ. With abiding brotherly love in the Lord,

**PIMEN, Patriarch  
of Moscow and All Russia**

October 26, 1973

## **TO HIS BEATITUDE PATRIARCH PIMEN**

*Moscow*

Your Beatitude and Holiness, Patriarch of Moscow and All Russia, beloved brother in Christ our Lord and our con-

celebrant, Pimen, we embrace and greet you in the Lord. We have received with great love the brotherly congratulations and best wishes from Your Beloved Beatitude on our name day.

With heartfelt appreciation we reciprocally ask God to grant many years and health to Your Beloved Beatitude to comfort and strengthen the pious Orthodox Plenitude entrusted to your wise care.

Embracing you again with a holy kiss, we remain with brotherly love and deep respect.

Your Most Beloved Beatitude's affectionate brother in Christ,

**DIMITRIOS of Constantinople**

October 31, 1973

Telegrams of congratulation were also sent to Patriarch Dimitrios by Metropolitan Nikodim of Leningrad and Novgorod and Metropolitan Yuvnaliy of Tula and Belev.

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# Greetings to the 3rd All America Council of the Autocephalous Orthodox Church in America

TO HIS BEATITUDE ARCHBISHOP  
IRENEY OF NEW YORK,  
METROPOLITAN OF ALL AMERICA  
AND CANADA

*New York, USA*

Our heartfelt greetings to Your Beatitude, our fellow archpastors, worthy pastors and God-loving laity—participants in the 3rd All America Council of the Orthodox Church in America. May the all Merciful Lord bless the work of the Council and may it be to the glory

of the Holy Church of Christ and the welfare of Holy Orthodoxy in America.

We cordially thank Your Beatitude for your prayers for us and the Holy Russian Orthodox Church and assure you of our constant prayers for you and the Holy Autocephalous Orthodox Church in America.

With unfailing brotherly love  
Christ,

**PIMEN, Patriarch**  
of Moscow and All Russia

November 13, 1973

## Decisions of the Holy Synod

At its meeting on December 6, 1973, under the chairmanship of the PATRIARCH, the Holy Synod

CONSIDERED: the report of His Eminence Metropolitan **Yuvenaliy** of Tula and Belev, Chairman of the Department of External Church Relations, concerning the appointment of the Dean of the Russian Orthodox St. Nicholas Church-metochy in Sofia.

RESOLVED: that Archpriest **Arkadiy Tyshchuk**, a clergyman of the Vladimir Diocese, be appointed the Dean of the Russian Orthodox St. Nicholas Church-metochy in Sofia.

At its meeting on December 15, 1973, under the chairmanship of the PATRIARCH, the Holy Synod

CONSIDERED: the question of the Argentine Diocese.

RESOLVED: (1) that His Grace **Maksim**, Bishop of Argentina and South America, be relieved of his responsibility as head of the diocese;

(2) that Archimandrite **Platon Udovenko** be appointed Bishop of Argentina and South America; nomination and consecration to take place in Moscow.

CONSIDERED: the report of His Grace Archbishop **Nikodim** of Kharkov and Bogodukhov, Exarch ad interim to Central and South America, concerning his visit to the Exarchate under his care and his stay in Argentina, Mexico and Cuba from September 25 to November 6, 1973.

RESOLVED: (1) that the report be noted;

(2) that the activities of His Grace Archbishop **Nikodim** during his visit in connection with the administration of the Exarchate and to further fra-

ternal relations with Local Orthodox and non-Orthodox Churches be approved;

(3) that satisfaction and appreciation be expressed to religious, state and public figures of Argentina, Mexico and Cuba who have extended friendly and favourable attention to His Grace Archbishop **Nikodim**.

CONSIDERED: the report of His Eminence Metropolitan **Yuvenaliy** of Tula and Belev, Chairman of the Department of External Church Relations, concerning the World Congress of Peace Forces held in Moscow on October 25-31, 1973, and Russian Orthodox Church participation in it.

RESOLVED: (1) that the report be noted;

(2) that satisfaction be expressed for the successful realization of the World Congress of Peace Forces and the valuable resultant documents adopted which should be the programme of action for all participants in the international movement for lasting, just and universal peace;

(3) that the Appeal of the World Congress of Peace Forces as well as other decisions of the Congress be approved and considered useful representatives of the Russian Orthodox Church to adopt in their peacemaking;

(4) that satisfaction be expressed for the Ecumenical Service held in the Transfiguration Church (Bolshaya Ordynka, Moscow) for Christian participants in the Congress on Saturday, October 27, at the invitation of the Russian Orthodox Church;

(5) that the meeting of religious figures at the initiative of the Russian Orthodox Church and



the framework of the Congress which took place in the Trinity-St. Sergius Lavra on October 29 in order to discuss the questions of increasing communion of religions to the service of international peace, friendship and cooperation be duly acknowledged;

6) that cordial appreciation be expressed to the representatives of the Russian Orthodox Church who assumed the responsibilities for the preparation and participation of our Church in the Congress of Peace Forces.

**CONSIDERED:** the report of His Eminence Metropolitan **Yuvenaliy** of Tula and Belev, Chairman of the Department of External Church Relations, concerning the 6th Theological Conversations between the representatives of the Russian Orthodox Church and the Evangelical Church in Germany (FRG) on the main theme "The Holy Eucharist" held in the Trinity-St. Sergius Lavra in Zagorsk on November 26-29, 1973.

**RESOLVED:** (1) that the report be noted;

(2) that the stand taken by the representatives of the Russian Orthodox Church at the theological conversations be approved;

(3) that the results of the theological conversations expressed in the summary and joint theses of the speakers on the sub-themes discussed be approved;

(4) that satisfaction be expressed at the atmosphere of fraternal understanding and Christian love in which the theological conversations were held and at the consolidation of cooperation between

the two Churches as a result of the meeting in the Trinity-St. Sergius Lavra;

(5) that the continuation of the theological conversations between the representatives of the Russian Orthodox Church and the Evangelical Church in Germany (FRG), having become traditional and having received high appreciation in broad ecumenical circles, be considered useful—as these conversations, being an important constituent part of fraternal relations between the two Churches, promote and strengthen friendship and mutual understanding between the peoples of the FRG and the USSR.

## **Patriarch PIMEN of Moscow and All Russia**

### **MEMBERS OF THE HOLY SYNOD**

**Metropolitan NIKODIM**  
of Leningrad and Novgorod

**Metropolitan FILARET**  
of Kiev and Galich,  
Exarch to the Ukraine

**Metropolitan SERAFIM**  
of Krutitsy and Kolomna

**Metropolitan YUVENALIY**  
of Tula and Belev

**Archbishop ALEKSIY**  
of Krasnodar and the Kuban

**Bishop SAVVA**  
of Chernovtsy and Bukovina

**Bishop NIKOLAY**  
of Kursk and Belgorod

**Metropolitan ALEKSIY**  
of Tallinn and Estonia, Chancellor  
of the Moscow Patriarchate

## **Resignation of Archbishop Jeronymos**

*TO HIS HOLINESS PIMEN,  
MOSCOW PATRIARCH*

Conforming with inter-Church custom I inform Your Beatitude that the Holy Synod of the Church of Greece accepted today the resignation of His Beatitude Jeronymos former Archbishop of Athens from the Archiepiscopal Throne. The Holy Synod has appointed my humble self as Locum Tenens.

With much love in Christ,

**GEORGIOS, Metropolitan**  
**of Kalavryta and Aigialeia,**  
**Locum Tenens**

Thessalonics, December 19, 1973

## **Guests from Abroad**

From November 13 to December 1, 1973, the Director of the WCC Commission of Churches on International Affairs Dr. Leopoldo Niilus with Mrs. Niilus stayed in the Soviet Union on the invitation of the Department of External Church Relations. The guests went to Moscow, Tallinn, Leningrad, Vladimir and Suzdal, where they visited Orthodox and non-Orthodox churches and got acquainted with the religious, public and cultural life of our country. During his stay in the Soviet Union Dr. Leopoldo Niilus had numerous meetings with religious figures and representatives of the public.

On November 14, Dr. Leopoldo Niilus was received by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations. Present at the reception were Bishop Chrysostom of Zaraysk, Vice-



Chairman of the Department of External Church Relations; Prof. Protopresbyter Vitaliy Borovoy, consultant at the Department; Aleksey S. Buyevsky, Secretary of the Department and Vice-Chairman of the WCC Commission of Churches on International Affairs.

On November 15, His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission of the Russian Orthodox Church on Problems of Christian Unity and Inter-Church Relations, received Dr. Leopoldo Nilus. Present at the reception held in the metropolitan's Moscow residence were: Metropolitan Yuvenaliy of Tula and Belev; Archimandrite Kirill Gundyayev, representative of the Russian Orthodox Church at the World Council of Churches in Geneva; Protopresbyter Vitaliy Borovoy and Aleksey S. Buyevsky.

From November 17 to 22, Dr. Nilus and his wife visited Estonia. On November 17, they had a meeting with Metropolitan Aleksey of Tallinn and Estonia. In the evening Archbishop Alfred Tooming of the Evangelical Lutheran Church in Estonia gave a supper in honour of the guests. Among those present was Metropolitan Aleksey, and representatives of both Evangelical Lutheran and Orthodox Churches. On Sunday, November 18, Dr. and Mrs. L. Nilus attended the divine service in an Evangelical Lutheran church in Tallinn.

On the same day, His Eminence Metropolitan Aleksey of Tallinn and Estonia gave a reception in honour of Dr. and Mrs. Leopoldo Nilus. Present at the reception were representatives of the Russian Orthodox and Evangelical Lutheran Churches, and of other Christian confessions and the local public. On November 19, the guests attended the Divine Liturgy celebrated by Metropolitan Aleksey of Tallinn and Estonia in the Dormition Cathedral of the Pyukhtitsa Convent. Archbishop Alfred Tooming and Mrs. Tooming also attended the service.

On November 23, Dr. Leopoldo Nilus, Director of the WCC Commission of the Churches on International Affairs, and Mrs. Nilus were received by His Holiness Patriarch Pimen of Moscow and All Russia. Present at the reception were Metropolitan Aleksey of Tallinn and Estonia; Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations; Prof. Protopresbyter Vitaliy Borovoy and Aleksey S. Buyevsky. On the same day, Metropolitan Yuvenaliy of Tula and Belev gave a dinner in honour of Dr. and Mrs. Leopoldo Nilus. Present at the dinner were Metropolitan Aleksey of Tallinn and Estonia; Bishop Chrysostom of Zaraysk, Vice-Chairman of the De-

partment of External Church Relations; Archimandrite Makarios, Dean of the Antioch Podvorye in Moscow; Archimandrite Nesa, Dean of the Bulgarian Podvorye in Moscow; Father Stanislav Mazheyka, Rector of the Moscow Catholic Church of St. Louis, Mr. I. Orlov, Deputy Head of the Foreign Department of the All-Union Council of Evangelical Christian Baptists and several officials of the Department of External Church Relations.

On November 24, in Leningrad, Dr. and Mrs. Leopoldo Nilus were received by Bishop Ilyon of Tikhvin, Rector of the Leningrad Theological Academy and Seminary.

On November 27, in Moscow, the honourable guests paid a visit to the All-Union Council of Evangelical Christian Baptists, where they were received by A. M. Bychkov, General Secretary of the Council; L. F. Tkachenko, Chairman of the Executive Committee of the Moscow Congregation, and I. M. Orlov; then they attended a prayer meeting.

On November 28, in Vladimir, Archbishop Nikolay of Vladimir and Suzdal, gave a dinner in their honour.

On November 30, Dr. and Mrs. Leopoldo Nilus were received by Pyotr V. Makartsev, Deputy Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

## CHRONICLE

On November 29, 1973, His Excellency Mr. rad Pešič, Ambassador Extraordinary and Plenipotentiary of the Socialist Federative Republic of Yugoslavia to the Soviet Union, gave a reception on the occasion of the Proclamation of the Republic. Among the guests were His Eminence Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, and Archpriest Nikolay Gundyayev, Vice-Chairman of the Department.

On December 6, 1973, His Excellency Björn-Olof Georg Alholm, Ambassador of the Republic of Finland to the USSR, gave a reception on the occasion of Independence Day. Among the guests present at the reception were Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, and Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department.

On December 12, 1973, His Excellency J. William Ndisi, Ambassador of the Republic of Kenya to the Soviet Union, gave a reception on the occasion of Independence Day. Archpriest Nikolay Gundyayev, Vice-Chairman of the Department of External Church Relations, and Mr. Voskresensky, an official of the Department, attended the reception from the Russian Orthodox Church.

Archpriest Andrey Sergeyenko, professor at the Moscow Theological Academy, went to rest in Lord on December 17, 1973, at the age of 72. The cause of his death was myocardial infarction.





## Services Conducted by His Holiness Patriarch PIMEN

### NOVEMBER

**November 11 (October 29), 18 (5) and 25 (12).** The 21st, 22nd and 23rd Sundays after Pentecost; **November (8),** the Synaxis of St. Michael the Changel and All the Hosts of Heaven. His Holiness Patriarch Pimen officiated at Divine Liturgy and, on the eve, All-Night Vigil in the Patriarchal Cathedral of the Epiphany. During the evening services His Holiness anointed the worshippers with holy oil. In the evening of November 20, the Patriarch delivered a homily and after the Vigil service attended the panikhida for his father, Mikhail.

**November 17 (4).** The Feast of St. Annuncius the Great. The anniversary of the episcopal consecration of His Holiness Patriarch Pimen (1957). The Patriarch attended the Divine Liturgy and partook of the Holy Sacrament of Christ in the Chapel of the Vladimir Monastery of the Mother of God at the Patriarchate. On the eve, His Holiness conducted the All-Night Vigil with the reading of the akathistos before a revered icon of the Mother of God "Joy Unhoped-For" in the Moscow Church of the Prophet Elijah, Obydensky Lane, and anointed the worshippers with holy oil.

**November 19 (6).** The Feast of St. Arlaam of Khutyn. On the eve His Holiness assisted by Archbishop Kiprian of Chernov conducted All-Night Vigil in the Church of the Transfiguration, Orlovskaya Street which has a side-altar dedicated to this saint. At the end of the service the Patriarch delivered a sermon.

**November 23 (10).** The Friday of the 4th week after Pentecost. In the evening the Patriarch read the akathistos before a revered icon of the Mother of God "Joy Unhoped-For" in the Church of the Prophet Elijah. On the eve, His Holiness attended the parastas for Met-

ropolitan Antony Krotevich († November 21) in the Church of the Nativity of the Blessed Virgin in the village of Nikolskoe-Trubetskoe.

**November 27 (14).** The Feast of St. Philip the Apostle. The Patriarch officiated at Divine Liturgy and, on the eve, All-Night Vigil in the Church of the Resurrection (Voskresenie Slovesnogo) in Aksakov Lane, Moscow, which has a side-altar dedicated to St. Philip. At the end of the Liturgy the Patriarch delivered an exhortation.

**November 28 (15).** The Feast of Sts. Gurios, Samonas and Abibos, the Martyrs and Confessors. On the eve, His Holiness conducted the All-Night Vigil in the Moscow Church of St. John the Warrior and delivered a sermon.

**November 30 (17).** The Feast of St. Nikon, Hegumen of Radonezh. Patriarch Pimen officiated at Divine Liturgy and, on the eve, All-Night Vigil in the Trinity Cathedral of the Trinity-St. Sergius Lavra. His concelebrants were Archimandrite Ieronim, Father Superior of the Lavra, and brethren of the monastery.

### DECEMBER

**December 1 (November 18).** The Feast of St. Plato the Martyr. The name day of Metropolitan Platon Levshin of Moscow and Kolomna († November 11, 1812); **December 14 (1).** The Feast of St. Philaretus the Merciful. At the Divine Liturgy celebrated on these feasts His Holiness received Holy Communion. On the eve he attended the Vigil Service in the Chapel of St. Philaretus the Merciful in the Patriarchal Chambers at the Trinity-St. Sergius Lavra.

**December 2 (November 19).** The 24th Sunday after Pentecost. The day of the departure of Metropolitan Filaret Drozdov of Moscow and Kolomna († November 19, 1867). The Patriarch at-



tended the Divine Liturgy and, on the eve, the All-Night Vigil in the above-mentioned chapel.

**December 4 (November 21).** The Presentation of the Blessed Virgin in the Temple; **December 9 (November 26).** The 25th Sunday after Pentecost. On these days His Holiness conducted the Divine Liturgy and, on the eve, the All-Night Vigil in the Patriarchal Cathedral of the Epiphany. During the latter he anointed the worshippers with holy oil. In the evening of December 3, the Patriarch delivered an exhortation. On December 4, during the Liturgy the Office for the Dead for His Holiness Patriarch Tikhon was read (December 4, 1917, was the day of his enthronization). After the Liturgy on December 9, Patriarch Pimen preached on the Gospel theme of the day.

**December 7 (November 24).** The Feast of St. Catherine the Great Martyr. On the eve, the Patriarch conducted the Vigil Service in the Moscow Church of the Deposition of the Robe of the Lord which has a side-altar dedicated to the saint, and anointed the believers with holy oil.

In the evening of the feast day, Patriarch Pimen read the akathistos before a revered icon of the Mother of God "Joy Unhoped-For" in the Church of the Prophet Elijah.

**December 10 (November 27).** The Feast of the Icon of the Mother of God called "The Sign." His Holiness officiated at the Divine Liturgy and, on the eve, at the All-Night Vigil in the church dedicated to this icon in Pereyaslavskaya Sloboda, Moscow. After the festmoleben the Patriarch delivered a homily.

**December 13 (November 30).** The Feast of St. Andrew the First-Called. The Patriarch attended the panikhida for Metropolitan Nikolay Yarushevich († December 13, 1961) in the Church of the Smolensk Icon of the Mother of God at the Trinity-St. Sergius Lavra.

**December 15 (2).** In the White Hall of the Moscow Patriarchate Patriarch Pimen solemnized the nomination of Archimandrite Platon Udovenko as Bishop of Argentina and South America assisted by Metropolitans Nikodim of Leningrad and Novgorod, Filaret of Kiev and Galich, Exarch to the Ukraine, Aleksiy of Tallinn and Estonia, Serafim of Krutitsy and Kolomna, Yuvnaliy of Tula and Belev; Archbishop Aleksiy of Krasnodar and the Kuban; Nikodim of Kharkov and Bogodukhov; Exarch ad interim to Central and South America, Pitirim of Volokolamsk; Bishops Savva of Chernovtsy and Bukovina and Nikolay of Kursk and Belgorod.

## Brotherly Visit by the Primate of the Japanese Autonomous Church



With the blessing of His Holiness Patriarch Pimen, the Primate of the Japanese Autonomous Orthodox Church, His Eminence Theodosius, Archbishop of Tokyo and Metropolitan of All Japan, paid a visit to our country between May 18 and 28 accompanied by Protopresbyter Vasilii Takeoka and Archpriest Kirill Arihara.

Archbishop Nikodim of Kharkov and Bogodukhov, the Patriarchal Exarch ad interim to Central and South America, and Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations, and mem-

bers of the Synodal departments warmly welcomed the honoured guest at Sheremetiev Airport on the evening of May 18 and proceeded to the Rossiya Hotel.

On May 19 the honoured guest from Japan visited local beauty spots in the environs of Moscow including Arhangelskoe where he was able to acquaint himself with interesting aspects of 19th century Russian culture and meet Soviet men and women who had also come to admire this stately home and museum.

That evening Metropolitan Theodosius and his companions were given a most cordial welcome at the Church of the Resurrection in Sokolniki, Moscow. He



gether with Archbishop Nikodim and various other priests including the clergy of this church the honoured guest and an All-Night Vigil. After the service the priests and worshippers were blessed by the Primate of the Japanese Church and the guest took his leave of the assembled company who prayerfully wished him well.

On the 4th Sunday after Easter, May 13, the Primate of the Japanese Autonomous Church was met with "Gloria" at the Patriarchal Cathedral of the Epiphany to peals of bells and singing by the patriarchal choir.

It is most heartening to note that the works of St. Nicholas, Equal to the Apostles, intercessor and patron saint of the Japanese Church and a loyal son of our Holy Church, have born such rich fruit in distant Japanese lands. This church he fostered through his inestimable labours and prayers for the people of those lands, whom he loved with all the fullness of evangelical purity and for whom he lived according to the truly generous spirit of brotherly love always associated with the missionary monks of the Russian Orthodox Church.

It was His Holiness Patriarch Pimen who conducted the Divine Liturgy in the Patriarchal Cathedral on that day. His Holiness was assisted by His Eminence Metropolitan Theodosius, Metropolitan Veneniy of Tula and Belev, Archbishop Nikodim of Kharkov and Bogodukhov, Bishop Chrysostom of Zaraysk, guests of the Japanese Church and the clergy of the Patriarchal Cathedral. Instantly we called to mind the words of the Psalmist: *Behold, how good and how pleasant it is for brethren to dwell together in unity!* (Pss. 133. 1). In those blessed moments how deep a sense of generation came over us in our urge to offer up prayers of thanksgiving to St. Nicholas who *preached peace to you which were afar off, and to them that were nigh* (Eph. 2. 17), through whom all peoples united as brothers in their common faith *have access by one Spirit to the Father and unto Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord* (Eph. 2. 18, 20-21).

After the Liturgy His Holiness Patri-



**Metropolitan Theodosius, Metropolitan Filaret and His Holiness Patriarch Pimen at the Moscow Patriarchate on May 24, 1973**

arch Pimen invited the Japanese visitors to a luncheon during which a cordial and frank conversation took place.

On May 21, the guests from Japan spent the day visiting the sights of Moscow and in the evening they left for Kharkov accompanied by Archbishop Nikodim and Archimandrite Iriney.

On the morning of May 22, the Feast of the Translation of the Relics of Saint Nicholas, the Miracle Worker, from Myra in Lycia to Bari, His Eminence Metropolitan Theodosius was accorded a cordial welcome in Kharkov's Cathedral of the Annunciation by Archbishop Nikodim together with the clergy and faithful of the diocese who had thronged the magnificent cathedral long before the beginning of the service. After the archpastors had venerated the local shrines—the icon of the Mother of God of Ozeryanka, the reliquary of St. Athanasius, Patriarch of Constantinople the Miracle Worker of Lubny, and the shrine of St. Meletius, Archbishop of Kharkov—the Divine Liturgy was celebrated followed by a thanksgiving moleben.

At the end of the service Archbishop Nikodim made an address of welcome to the honoured guest.

In his reply His Eminence Metropolitan Theodosius gave a short account of the history of the Orthodox Church in Japan and the works of the Russian zealot and missionary—St. Nicholas, Equal to the Apostles, Archbishop of Japan. He concluded with the following words: "We are deeply moved by



the rare considerateness and brotherly love which have been shown us in your magnificent country and should like to convey to you our most heartfelt gratitude. We sincerely assure you of our holy prayers and believe that the Lord will aid us in the continuation of our great evangelical service for peace and love between our Churches and peoples."

After this a reception was held in the residence of Archbishop Nikodim for the Japanese guest, who that same evening also visited several churches of the city.

On May 23, Mid-Pentecost, Metropolitan Theodosius and Archbishop Nikodim visited some more churches in the city. This was followed by a tour of some of the city's sights and picturesque surroundings.

A farewell dinner was given in Archbishop Nikodim's residence on the evening of May 23, after which the Japanese pilgrims left for Moscow.

On May 24, the visitors were cordially received by His Holiness Patriarch Pimen. During this audience a warm, brotherly conversation took place concerning the life and spiritual needs of the Japanese Church.

The next visit the guests from Japan made was to the Chairman of the Department of External Church Relations,

Metropolitan Yuvenaliy of Tula and Belgorod.

On the morning of Friday, May 25, the Japanese party visited Zagorsk. In the Trinity-St. Sergius Lavra the Japanese pilgrims attended the solemn opening of the meeting held there by the Committee for the Continuation of Work of the Christian Peace Conference.

Later that day Bishop Vladimir Dmitrov, Rector of the Moscow Theological Academy, gave a luncheon in honour of the Japanese visitors. They also called on Archimandrite Ieronim, Father Superior of the Lavra. At four o'clock in the afternoon they returned to Moscow from where they left for Odessa by plane.

The Primate of the Orthodox Church of Japan was welcomed at Odessa airport by Metropolitan Sergiy of Kherson and Odessa with other clergy in attendance. From the airport the visitors with the reception committee made their way to the Dormition Monastery in Odessa.

The following day His Eminence Metropolitan Theodosius and his companions went on a tour of the Dormition Monastery, the theological seminary, the Cathedral of the Dormition, and a number of other churches in Odessa. His tour also included the podvorye of the Patriarch of Alexandria in Odessa.

On May 27, the Fifth Sunday after Easter, of the Woman of Samaria, His Eminence Theodosius celebrated the Divine Liturgy in the Cathedral of the Dormition assisted by several hierarchs and priests of Odessa.

After the Liturgy Metropolitan Sergiy thanked the honoured guest for his prayers and archpastor's blessing manifesting his love for the faithful of Russia. Metropolitan Sergiy went on to point out that he and all present were happy to note the good relationship taking shape between their Churches and people and hoped with all their hearts that this relationship would become still closer and more profound in the future.

His Eminence Metropolitan Theodosius then reciprocated with an address to Metropolitan Sergiy and thanked him most heartily for the opportunity he and his companions had been granted of praying in the Cathedral of the Dormition. He expressed his joy at the fact that they shared with the faithful



Metropolitan Theodosius and Archbishop Nikodim during divine service in the Kharkov Cathedral of the Annunciation



nessa the same Orthodox faith and were linked together in mutual Christian love. Metropolitan Theodosius assured them that they would never forget the achievements of the Russian missionary, St. Nicholas. The Japanese people sacredly follow his behests and hold in deep respect Holy Orthodoxy, they have profound faith and rejoice in the kind understanding and sincere brotherly love shown them by the Russian Orthodox Mother Church.

Metropolitan Sergiy then gave a reception for the honoured guest at his home, at which an atmosphere of friendly goodwill reigned.

That same evening Metropolitan Theodosius and his companions left for Moscow.

On May 28, a farewell luncheon was given in Moscow for the honoured guest Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations, on behalf of His Holiness Patriarch Pimen and Metropolitan Yuvenaliy, Chairman of the DECR. During the short visit paid by the Patriarch of the Church of Japan to our country, on more than one occasion we recalled that the zeal of the hierarchs,

clergy and laity of that Church, their endeavours to devote their strength, knowledge and love to the continuation of the great work of St. Nicholas, Equal to the Apostles, and consolidate Holy Orthodoxy in their land brought home at every turn the significance of all that had been accomplished by St. Nicholas of Japan: in what a magnificent and beautiful Christian spirit did he devote his strength, mind, heart and will to the service of the Japanese people and encompass that people in all the fullness of his love! Through his apostolic love St. Nicholas paved the way for brotherly trust and unity between our peoples bringing together the sons of Russia and Japan in order that "with one mind and one mouth" they might offer up their prayers at the same altar as brothers in faith and sons of One Heavenly Father.

O St. Nicholas, Equal to the Apostles, our father, strengthen through thy zealous love those who are working for Holy Orthodoxy in the land of Japan, and pray for us that the Lord may grant our peoples prosperity and peace for many years to come!

Archbishop NIKODIM  
of Kharkov and Bogodukhov

## Protopresbyter Gavriil Kostelnik

(25th Anniversary of His Martyrdom)

One often sees zealous believers as well as tourists from many countries at the Lychakovskoe Cemetery in the city of Lvov where the grave of Protopresbyter Dr. Gavriil Kostelnik, an outstanding figure in the Russian Orthodox Church, is found, placing flowers on the place where one of the initiators of the reunion of the Greek Catholic Church with the Russian Orthodox Mother Church lies buried. September 20, 1973, marked 25 years since the day of the tragic death of Father Gavriil. It is impossible to weigh and evaluate his life and activities to the full—this calls for time, just as an artist's canvas should be regarded from distance. The work accomplished by Father Gavriil is enormous. Years will

pass but memory of him shall not fade. Protopresbyter G. Kostelnik is a unique personality, a great toiler in the vineyard of Christ, a profound theologian and philosopher, an unbiased historian, a fiery publicist, poet, philologist, literary critic, and an outstanding socio-ecclesiastical leader.

Protopresbyter Gavriil Fyodorovich Kostelnik was born on June 15, 1886, in Russky Kerestur village in southern Hungary (this area was annexed to Yugoslavia after World War I). His parents were semi-literate peasants but they gave an excellent education to their son. First he went to school in his native village, afterwards to a secondary school in Zagreb, a city in central Croatia, and there graduated successfully from the university as well. From 1907 G. Kostel-





**Panikhida for Protopresbyter Gavriil Kostelnik at the Transfiguration Church in Lvov on September 20, 1973**

nik studied at the theological seminary and the university in Lvov. He received the Doctor of Philosophy degree at the Freiburg University in Switzerland.

In 1913 G. Kostelnik returned to Lvov where he was ordained priest. His pastoral activities were directly connected with the Transfiguration Church in the city. At the same time he read lectures on philosophy in the Lvov Greek Catholic theological academy and was the editor of the socio-ecclesiastical magazine *Niva*. During that time he published a number of works: "Logical Order," "Principle of Identity—the Basis for All Deductions," "The World as an Eternal School," "The Limits of the Universe," "Einstein's Theory," "Christian Apologetics," "The Psalm to God," and many others.

Father Gavriil was critical of the Uniate even then. He longed for the return to their fathers' faith, to Holy Orthodoxy. For his attitude to the Uniate and for his adherence to Orthodoxy, he was dismissed from the editor's post on the *Niva* and from the Faculty of Philosophy.

Years went by and the Great Patrio-

tic War began. The Juggernaut of German fascism was crushed thanks to the heroic feat of the peoples of the Soviet Union. This victory made possible the realization of the age-old dream—the reunion of all the Ukrainian lands in one Ukrainian Socialist Republic. This time had come also for the ecclesiastical reunion of the Greek Catholics of the Western regions of the Ukraine with the Russian Orthodox Mother Church. Protopresbyter Dr. Gavriil Kostelnik gave all of his energy and his very life to this great cause. The enemies of the Church reunion of the Ukrainian people could not be reconciled with the activities of Father Gavriil Kostelnik. He was murdered practically on the steps of the church on September 20, 1948.

The Office for the Dead was read and sermons preached on the day of the martyrdom of Father Gavriil in all the churches of the Lvov Diocese with the blessing of Metropolitan Nikolay of Lvov and Ternopol.

Metropolitan Nikolay with the clergy of Lvov Diocese officiated at a solemn divine service on September 23 at t



anfiguration Church in Lvov. There is a memorial plaque, with the inscription that Protopresbyter Dr. Gavriil Kostelnik had for many years served in this church, on the wall at the church entrance.

At 11 a.m., when Metropolitan Nikolay arrived, the big church was filled to capacity with worshippers who had come to honour the memory of Protopresbyter

Kostelnik. His Eminence was Father Gavriil's closest friend and co-worker. They had set up the Lvov Diocesan Board and had taken the first steps into the fold of the Mother Church together. The Divine Liturgy which followed was attended by Father Gavriil's colleagues. In the clerics were guests from the Socialist Federative Republic of Yugoslavia—the daughter and grand-daughter

Protopresbyter G. Kostelnik. The choir sang beautifully. Dr. Archpriest A. Protsyuk of the Church of the Transfiguration preached a sermon after the reading of the Gospel. He said that the tragic death of Father Gavriil was being commemorated for a quarter of a century now

in all of Galicia and that not only Orthodox believers of the Ukraine but the whole of the Russian Orthodox Church was praying for him. Protopresbyter Gavriil Kostelnik was a man of clear mind and strong intellect. Anyone who had the opportunity to hear his inspired words was lucky, for they were filled with so much wisdom, beauty, strength and conviction! Protopresbyter G. Kostelnik shouldered the tremendous burden of preparing and holding the history-making Lvov Council (March 8-10, 1946) which liquidated the Brest Union and proclaimed the reunion of the Greek Catholic Church with the Russian Orthodox Mother Church.

The Divine Liturgy ended. Many believers went to confession that day and received Holy Communion.

Metropolitan Nikolay delivered an ardent and heartfelt homily to the believers before the reading of the Office for the Dead. "Blessed is the labourer, for he lives in his labours," His Eminence began his homily. He spoke of Father Gavriil's activities: "The cause for which Protopresbyter G. Kostelnik gave his life is sacred. And we are following the right road. The churches of our diocese are crowded with believers. And today, in fraternal love we have the opportunity with one mind and one mouth to glorify and sing the majesty of Thy Most Honourable Name, of the Father, and of the Son, and of the Holy Spirit."

The Office for the Dead began. All the clerics, led by Metropolitan Nikolay, processed to the centre of the church. The protodeacon called upon everybody to pray to our Lord Jesus Christ adding: "And we also pray for the repose of the soul of God's servant Protopresbyter Gavriil..."

After "Eternal Memory" was chanted, Metropolitan Nikolay and the clerics headed for the Lychakovskoe Cemetery to the grave of Protopresbyter Gavriil Kostelnik. Wreaths and bouquets of fresh flowers were laid on the grave. Father Gavriil's wife, daughter and grand-daughter stood by the grave. The clergy once again read the Office for the Dead there.

The name of the great martyr and outstanding figure of the Russian Orthodox Church will live for ever in the hearts of Orthodox believers of our country. Truly *the righteous shall be in everlasting remembrance* (Pss. 112. 6)!

Archpriest VITALIY POLITYLO



## RESTORED TREASURES

At the time of the 500th anniversary of the foundation of the Pskov-Pechory Monastery another momentous event also called for celebration, namely the restoration of treasures to the monastery's sacristy which had been in captivity for thirty years.

In July 1941, German troops had invaded Estonia. Soon afterwards they appeared at the monastery as well. When the Germans opened the sacristy and checked whether all the listed valuables were in place nothing was missing. The occupation forces then prohibited the use of any treasures from the sacristy without their permission on each occasion. In 1944, when the Germans were retreating, hard pressed by Soviet troops, they plundered the monastery sacristy taking away with them icons, sacred vessels, vestments and other church requisites.

In 1956 the American occupation authorities handed over twelve crates marked "Pečeri Kloster" to the small municipal icon museum in the town of Recklinghausen in West Germany. Herr Grochowiak, director of the museum, relates how the museum was even given permission to display certain items, however its staff refrained from doing so.

The Father Superior of the Pskov-Pechory Monastery, Archimandrite Alipiy Voronov was one of the first people to take steps to discover the whereabouts of the treasures. On October 5, 1968, the question as to the restoration of the monastery property was first brought up in the newspaper *Soviet Culture*. In 1971 Herr Georg Stein of West Germany unearthed and identified the objects plundered from the monastery sacristy. The Supreme Church Authority of the Russian Orthodox Church then undertook official steps to restore the property of the sacristy to the Pskov-Pechory Monastery. On June 12, 1973, His Holiness Patriarch Pimen conferred upon Herr Georg Stein the Church Order of St. Vladimir, Second Class, for his part in the restoration of the treasures to the Pskov-Pechory Monastery (*JMP*, 1973, No. 8, p. 2—*Ed.*).

On May 25, 1973, the treasures arrived in a container via the port of Leningrad. Herr Dieter Boden, Consul of the

Federal Republic of Germany in Leningrad, accompanied the container on its way to the Pskov-Pechory Monastery. On May 25, Herr Boden and Archimandrite Serafim Rosenberg, sacristan of the monastery, Archdeacon Nafanail Posolov, treasurer of the monastery, and Hieromonk Mikhail opened the crates. Inside they found lists with the Russian names of all the objects contained typed out in German letters. The lists which had been placed inside the crates which they had been taken away in 1944 were not there and the original crates had also been replaced by others. According to the lists dated March 18, 1944, there were four crates containing 566 items. New lists compiled on May 25, 1973, show that there were only 504 objects in the 12 crates, which meant that 62 objects were still missing. After the lists and descriptions of the various items had been checked, they were put away in the sacristy cupboards which to that date had remained empty. Archimandrite Serafim made sure everything was in its original place. Later that evening the ancient sacristy had regained its former festive air.

\* \* \*

In this issue of the journal we have reproduced for our readers some of the monastery's sacred treasures (see page 10 of the inset).

One of the altar crosses—one containing relics—is particularly ornate, decorated with large stones and a number of large pearls. Delicate filigree work lends the cross an airy effect although the base of the cross is wide and appears somewhat heavy owing to the unusual shortness. At certain places on the surface there are delicate pieces of dark-blue enamel work. The inscription reads: "Relics of Saints Zosimus, Savvaty, John of Damascus and Nicetas. Relics of James the Brother of the Lord. Relics of St. John Chrysostom. The relic of St. John the Divine. A bone of Theodore the Tyro. This golden cross was fashioned in the year 7095 (1587—*Ed.*) on the fifth day of June for the house of the Immaculate Mother of God in the Pechory Monastery at the instructions of Hegumen Melchizedek, beloved of Christ and the brothers."

Another altar cross—also decorated with filigree is adorned with a row



tiny pearls outlining the horizontal bar but leaving free the lower part of the cross. An interesting detail is the fact that the part of the cross where it is held is greatly worn. Clearly this cross must have been used frequently at services, unlike the first, a cross containing relics, which like all crosses of that type would have been handled only on rare occasions as a sign of particular veneration for the relics of the saints. The cross is of an elegant appearance by the long vertical bar. On the horizontal bar there are a number of both large and small stones. The inscription reads: "This holy cross was fashioned for the Pechory Monastery of the Immaculate Mother of God in keeping with the promise made by the Most Reverend Archbishop Antony of Ryazan and Murom in 7131" (1623—*Ed.*). Also engraved on the cross are the troparion and kontakion for the Holy Cross of our Lord.

There is also a large altar Gospel decorated with threads of tiny pearls arranged in small circles, semi-circles and ovals. The depiction of Golgotha on the cover is also worked in threads of tiny pearls within an outer ring of several larger stones. The back of the binding is missing. The inscription on the Gospel reads: "The Gospel of Jesus Christ to the Glory of the One Man-Loving Trihypostases of God the Father, the Son and the Holy Spirit. Printed at the printshop in the great city of Moscow... with the blessing of the great lord His Holiness Patriarch of Moscow and All Russia. In the year 7186 from the creation of the world or the year 1677 after the Nativity in the Flesh of God the Word. At the end of the month of September."

Sacred vessels also number among the treasures—a chalice, paten, star-cover, spoon and a salver. The form and decoration of these vessels are characteristic of their period. The chalice is decorated with chasing and large stones. The vessels were specially commissioned in 1681 from an outstanding craftsman and, in keeping with a special vow, presented to the Pskov-Pechory Monastery by Boris Vasilievich Buturlin, one of the sons of the prominent boyars at the court of Tsar Aleksey Mikhailovich.

Further we have a large Sion (for the Holy Gifts) executed in the shape of the canopy over the altar. Coiled columns

support a canopy topped with a small cupola crowned with a cross. At the four corners of the canopy there are images of cherubim in chasing. Delicately wrought doors conceal three compartments for the Holy Gifts. The inscription reads: "On the 15th day of August 1721 this silver Sion was made for the Most Holy Pechory Monastery of the holy and glorious Dormition of the Mother of God in keeping with the promise made by Archimandrite Markell of the Monastery of Mirozh at the time when Archimandrite Feodosiy was the head of the Pechory Monastery."

Sacred vessels made of wood were also restored to the monastery: a wooden chalice and paten which at first glance may appear somewhat out of place on the shelves next to others worked in precious metals and stones. Their value is of another kind. Although extremely modest in appearance according to legend they date from the time of Saint Jonah of Pechory (15th century), the founder and one of the first monks of the Pskov-Pechory Monastery. There is reason to assume that these holy vessels were used by the worthy startsy, who preceded St. Iona, when they celebrated the Divine Liturgy. In some places fragments of paintings on the vessels dating from a later period are still to be seen. The face of the Saviour is still discernible on the chalice. The paten is of an unusual shape. As a result of its great age the paten has cracked and is now held together with special metal clips.

Then we come to a holy shroud decorated with gold embroidery on a ground of red and green velvet. This was presented to the monastery by one of the daughters of Tsar Aleksey Mikhailovich. It is dated 7183 (1675—*Ed.*). The Lord Jesus Christ is depicted lying on a large black tomb stone. The stone is covered with a golden winding sheet outlined in pearls. At the corners of the red ground there are two angels fanning the Most Pure Body of our Lord with ripidas. Six-winged cherubim are worked in the centre and at the corners of the shroud.

Another item of interest is a mitre dating from the late 19th or early 20th century. It demands particularly careful handling since it is worked in filigree.



Instinctively one feels that the slightest touch might be enough to damage the ethereal metal lace-work. However, in actual fact, the fine fabric is surprisingly strong. The somewhat monotonous ground of filigree is enlivened by the play of light and the brightly coloured enamel work on four wide stripes and in the medallion icons.

All the items restored to the sacristy of the Pskov-Pechory Monastery—vestments, sacred vessels, crosses, panagiae, icons, service books—have all been the property of the monastery since time immemorial. This is borne out by the inscriptions on the articles themselves which were presented to the monastery for this or that blessing bestowed by the Lord, in fulfilment of vows, or as offerings for perpetual prayers to be said in memory of the donor or his close relatives.

\* \* \*

On May 25, 1973, the Consul General of the Federal Republic of Germany, Dr. Alfred Blumenfeld and his wife, Consul Dieter Boden, Herr T. Grochowiak, and Herr Heiken, representative from the FRG Embassy in the USSR, arrived at the monastery at ten o'clock in the morning. The Leningrad Diocesan Board was represented by Archpriests Boris Glebov and Iakov Ilyich and the Department of External Church Relations of the Moscow Patriarchate by A. A. Vladimirov; the Pskov Diocese—by the Dean of the Cathedral of the Holy Trinity in Pskov Hieromonk Gavriil Steblychenko. Also present were a representative of the Pskov Region Executive Committee, G. A. Smirnov, TV team from the Novosti Press Agency and foreign correspondents.

After the Divine Liturgy Archimandrite Alipiy and the brothers in attendance at the service, still robed in vestments proceeded to the square before the Dormition Church where the table with the vessel for blessing the water was prepared. The monastery clock struck twelve and a thanksgiving moleben with the blessing of the water followed. An unexpected shower came down at the beginning of the service but the sun soon came out in a sparkling sky. The air was fragrant with the scent of spring greenery and blossoms, incense and wax candles.

After the moleben, Archimandrite Alipiy holding a cross as he stood on the steps of the Church of the Dormition addressed the congregation with the following words: "Today all of us are experiencing a moment of great joy. Through Divine Providence, in answer to the prayers of all our faithful, and thanks to the heavenly intercession of the Most Holy Mother of God, Patroness of our holy monastery, the efforts of the Pskov-Pechory Monastery community and the Supreme Authority of the Russian Church have been crowned with success now after an interval of thirty years the treasures, reliquaries and sacred utensils missing from the sacristy of our monastery that had been zealously gathered together in days of old by pious men have now been restored within its walls after being kept in Germany.

"We express our thanks to you, Herr Blumenfeld, and also to all others who contributed to the restoration of these church treasures. When we, servants of the Church, shall take up in our hands the sacred vessels restored to our monastery we, together with the faithful, shall offer thanks to God and shall be mindful of your noble endeavours.

"Our Lord Jesus Christ bade us 'love one another' and we, dear brothers and sisters, see today that in order to do away with wickedness, we must fulfil this last behest of the Lord's. Amen."

In a speech of reply Dr. Blumenfeld stressed that in returning these treasures to the ancient Orthodox monastery he was the instrument of the will and desires of his people and government.

After "Many years", in solemn procession they made their way to the sacristy to the accompaniment of the "Te Deum laudamus." The white walls and cupboards of the sacristy were sprinkled with holy water, and likewise the gold and silver vessels, the Gospel, vestments and other church requisites arranged on the shelves.

In the large hall attached to the residence of the abbot of the monastery an official document recording the transfer and receipt of the monastery's treasures was signed by the Consul General Dr. Blumenfeld, Archimandrite Alipiy, Father Superior of the Monastery, the scribe, Archimandrite Serafim and treasurer, Archdeacon Nafanail.



the fraternal visit to the Orthodox of Hellas, His Holiness Patriarch Pimen of Moscow and Neopolis, on Euboea Island on July 21, 1972, where the relics of St. Ioann the Russian are enshrined. The saint's beatification took place on May 27, 1730. In the same year, the church was dedicated to him, Patriarch Pimen was met by Metropolitan Nicholas of Athens with an assembly of the clergy and of worshippers. With the blessing of the Holy Synod, the Russian pilgrims accompanied by the Greek Orthodox held a moleben to their saintly Patriarch according to the usual Russian rite.

photo: His Holiness Patriarch Pimen of Moscow and Neopolis, before the shrine of St. Ioann the Russian. Upper central piece of the icon of St. Ioann the Russian, painted by Bulgarian nuns for the occasion of the saint's canonization by the Russian Orthodox Church on July 19, 1962, and presented to the Moscow Theological Academy.





**Altar Cross with relics**  
made in 7095 (1587)



**Altar Gospel printed in Moscow**  
in the year 7186 (1677)



**Altar Cross**  
made in 7131 (1623)



**Sacred Vessels**  
made in 1681



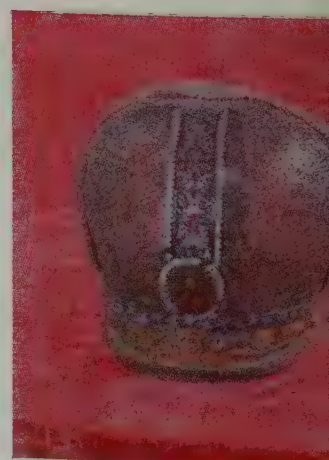
**Large Sion (for the Holy Gifts)**  
made in 1721



**Wooden chalice and paten**  
(circa 15th century)



**Embroidered shroud** made in 7183 (1675)



**Filigreed mitre** (the late  
19th or early 20th century)



Some of the visitors also signed the visitors' book. Dr. A. Blumenfeld wrote thanking the brothers of the monastery for their magnificent hospitality.

Hosts and visitors then said a warm farewell as the great bell rang out in the monastery belfry. Archimandrite

Alipiy and the faithful who had assembled for the evening service and brother monks then went into the House of the Immaculate Mother of God in order to offer up unceasing prayers before Her icon.

Hieromonk AGAFANGEL DOGADIN

## Visit to France

At the invitation of Bishop Pierre of Korsun Archbishop Pitirim of Volokosk paid a visit to France from November 14 to December 8, 1973. Archbishop Pitirim visited the parishes of the Moscow Patriarchate in Paris and its environs and also those in Provence and celebrated divine services with Metropolitan Antony of Surozh, Patriarchal Exarch to Western Europe, Bishop Pierre of Korsun and the local clergy. He was also able to have interesting conversations with the parishioners of the West European Exarchate of the Moscow Patriarchate.

Archbishop Pitirim paid courtesy calls to His Eminence François Cardinal Marty, Archbishop of Paris but in view of the fact that Cardinal Marty was away in Rome at the time, he was received by Vicar Bishop Daniel Pezeril of Reperi. Further courtesy calls were paid to Metropolitan Melitius of Gallia, Exarch of the Patriarch of Constantinople, Archbishop Georgios of Siracusa, Archbishop Serobe Manukian of the Armenian Apostolic Church in France and the French Ministry of Foreign Affairs.

On his way back to Moscow Archbishop Pitirim spent four days (December 8-11) with Archbishop Vasiliy of Brussels and Belgium, with whom he celebrated divine service on Sunday.



Metropolitan Nikodim presenting Metropolitan Yuvenaliy with a certificate of an honorary member of the LTA (see the article on p. 18)

## The Annual Congregation at the Leningrad Theological Academy

On October 9, 1973, the Feast of St. John the Divine, the Leningrad Theological Academy solemnly celebrated the day of its patron saint. It also marked the tenth anniversary of the archpastoral ministry of Metropolitan Nikodim of Leningrad and Novgorod in the See of Leningrad.

On the eve of the feast Bishop German of Vienna and Austria and Bishop Meliton of Tikhvin, Rector of the LTA, officiated at All-Night Vigil in the Academy Church of St. John the Divine. The service was attended by guests from Finland: A. Houtsonen, Vice-President of Syndesmos, K. Kokkonen, Chairman of the Union of Orthodox Youth of Finland, and J. Härkin, its general secretary, Father Gamo Saisalo, an Orthodox priest from Knopio, and E. Pavinskaya, Secretary of the Finnish Consulate General in Leningrad. Also present were Father Aleksandr Kravchenko, Assistant Rector of the OTS, and a graduate of the LTA, Father Solomon G. Selassie, Rector of the Church of Sts. Peter and Paul in Addis Ababa, Chairman of the Missionary Information for Youth Department of the Ethiopian Church and a member of the CPC Working Committee. On the day of the feast the Divine Liturgy was celebrated by Metropolitan Nikodim in con-celebration with the hierarchs and clergy of the academy in the same church. Before the Liturgy the ceremony of conferring the minor order of lector on several outstandingly promising fourth-year students of the seminary was performed. During the Liturgy, Metropolitan Nikodim ordained third-year academy student Ioann Kudryashov deacon. The Liturgy was attended by a group of pilgrim priests headed by Archimandrite Andrey Kolomatsky of the Czechoslovak Orthodox Church.

After the festal moleben Archpriest Mikhail Speransky, professor at the Leningrad Theological Academy, addressed Metropolitan Nikodim on behalf of the clergy and the flock of the Leningrad Diocese, congratulating him on his ten

years' ministry in the See of Leningrad and presented His Eminence with an icon of St. Nicholas from the Diocesan Board. In reply thanking Archpriest Speransky for his congratulations, Metropolitan Nikodim made a short speech in reply saying that he had been appointed to the See of Leningrad ten years ago on the Feast of St. John the Divine by His Holiness Patriarch Aleksiy and the Holy Synod and that he fervently thanked God for the blessed help he had received in fulfilling his responsible pastoral duties. The Annual Congregation was held in the Assembly Hall. Opening the solemn meeting, the Rector of the LTA Bishop Meliton, congratulated Metropolitan Nikodim, former graduate and now honorary member of the Leningrad Academy, on this memorable date in his own life and wished him joy of the feast. In reply, the metropolitan said: "We are celebrating the memory of the heavenly protector of our theological school. This day is dear not only for the present students of the Leningrad theological schools but for those who have graduated from them and have gone out to serve our Holy Church."

The yearly report was delivered by Archpriest Vladimir Sorokin, Assistant Rector of the LTA. Prof. Archpriest Ioann Belevtsev read the speech entitled "Patriarch Sergiy and his work to strengthen ties between Orthodoxy, Old Catholicism and Anglicanism" (for the 30th Anniversary of the Enthronization of Patriarch Sergiy). The guests from Finland and Czechoslovakia wished the members of the Leningrad Academy joy in their patronal feast and congratulated Metropolitan Nikodim. Then Arch-bishop Vladimir of Dmitrov delivered similar congratulations and good wishes on behalf of the Moscow Theological Academy and Seminary and Father Aleksandr Kravchenko spoke for the seminary of Odessa. For the foreign students studying at the academy, Father Solomon G. Selassie expressed their gratitude to Metropolitan Nikodim for his unfailing love and kindness to them. Then the telegram from His Holiness Patriarch Pimen to Metropolitan Nikodim was read out: *I congratulate Your Eminence, the teaching staff and students of the Leningrad Theological Academy and the Seminary with the Feast of the Ap-*



*of Love, St. John the Divine, the  
evenly patron of the Leningrad theo-  
logical schools. May the blessing of God  
upon all those who are labouring in  
vineyard of religious education and  
dying in the theological schools to  
come good ministers of the Holy  
Church and exemplary citizens of our  
great country. Patriarch Pimen.*

A telegram of greetings was also re-  
ceived from the Chairman of the Educa-  
tional Committee of the Holy Synod, Met-  
ropolitan Aleksiy of Tallinn and Esto-  
nia. The students' choir of the Leningrad  
theological schools, conducted by the  
director, Ruzhansky, gave a concert  
of sacred music. The solemn meeting  
closed with the singing of "It is meet..."

## **honouring an LTA Professor**

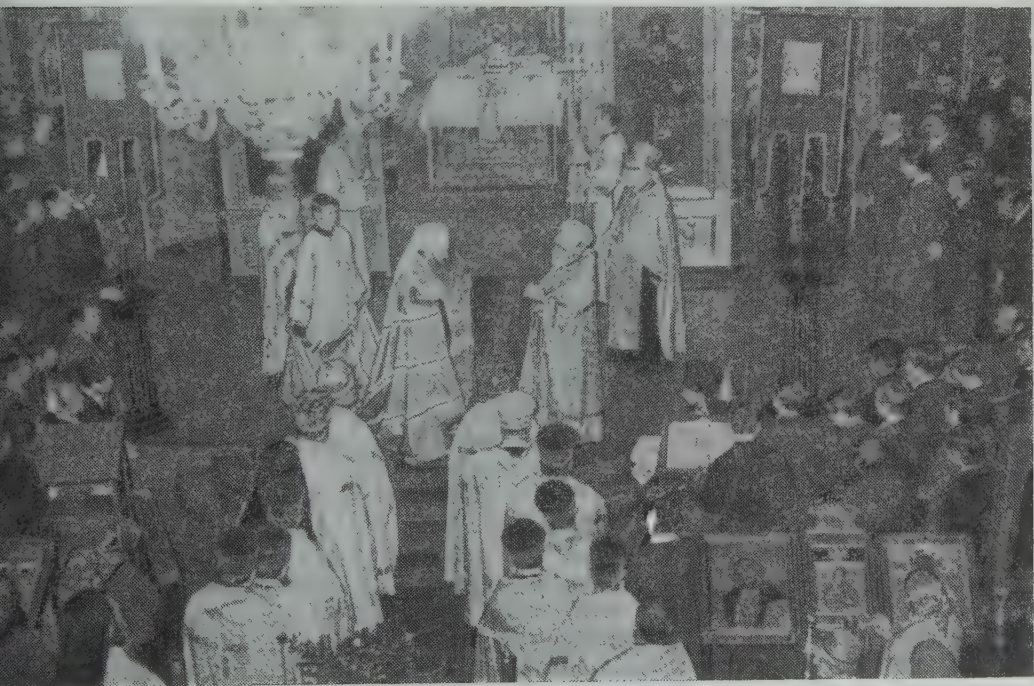
Archpriest Mikhail Speransky, one of  
the oldest professors at the Leningrad  
Theological Academy, of the Chair of the  
New Testament Scriptures, was 85 on  
October 3, 1973. On that day, Archpri-  
est M. Speransky celebrated Divine Li-  
turgy in the academy church. Metropolitan  
Nikodim of Leningrad and Novgorod,

Bishop Meliton of Tikhvin, Rector of the  
LTA, Docent Archpriest Vladimir Soro-  
kin, Assistant Rector of the LTA, and  
professors, teachers, students and em-  
ployees of the academy and seminary at-  
tended the divine service. Metropolitan  
Nikodim led the thanksgiving moleben.

The ceremony in honour of the oldest  
professor was held in the Academy As-  
sembly Hall. The rector gave the floor  
to Metropolitan Nikodim. His Eminence  
mentioned, among other things, that  
Archpriest M. Speransky had served as  
a priest for over 50 years. For 21 years  
he had laboured in his own Leningrad  
academy, 14 of which he had been its  
rector.

In conclusion the metropolitan infor-  
med the audience that the Council of  
the Leningrad Theological Academy had  
ruled that the title of Honoured Profes-  
sor be conferred upon Archpriest Mik-  
hail Speransky and that His Holiness  
Patriarch Pimen had endorsed this reso-  
lution.

The rector, Bishop Meliton, cordially  
congratulated Archpriest M. Speransky  
on behalf of the teachers and the stu-  
dents of the academy and seminary, after  
which the Congratulatory Address of the



**Metropolitan Nikodim congratulating the Honoured Professor Archpriest Mikhail Speransky**

Leningrad theological schools was read to Father Mikhail. It noted the active ecclesiastical life of the archpriest as a preacher, a zealous priest, educator, and learned theologian who had successfully presented his magister's and doctor's theses. It also stated that Father Mikhail was the first theologian of the reborn theological schools, upon whom the lofty title of Honoured Professor had been conferred. Archpriest Pyotr Belavsky, the rector of the Church of the Protecting Veil in Marienburg near Gatchina, a member of the Diocesan Board of which Father Mikhail Speransky is the chair-

man, congratulated the latter on behalf of the Diocesan Board of the Leningrad Diocese.

In his speech of reply, the Honoured Professor Archpriest M. Speransky thanked everybody for their congratulations and good wishes, and wished the students of the Leningrad theological schools success in their theological studies.

The solemn meeting closed with the singing of "Many Years" to the Honoured Professor.

YURIY STETSOVIC  
student of the LT

## Professor SERGEY VIKTOROVICH TROITSKY

### IN MEMORIAM

In the Russian Orthodox Church, ecclesiastical law as a science came into being only towards the end of the 18th century. Thereafter, in the 19th and at the beginning of the 20th centuries, a vast amount of literature on ecclesiastical law in Russian emerged as a result of the intensive work of professors at theological academies and state universities. Professor of Canon Law Sergey Viktorovich Troitsky became an outstanding authority among such well-known specialists on canonical questions as Archimandrite Ioann Sokolov (later Bishop of Smolensk), Professor N. S. Suvorov, A. S. Pavlov, I. S. Berdnikov, V. N. Beneshevich, N. Zaorsky and others.

Sergey Troitsky was born on March 14, 1878, in Tomsk where his father, a priest, was a teacher at the Tomsk Theological Seminary. He graduated from the Tver seminary in 1897, and, in 1900, from the Archaeological Institute of St. Petersburg which awarded him the academic rank of Member of the Institute. Furthermore in 1901 he graduated from the St. Petersburg Theological Academy as Candidate of Theology and with the right to a magister's degree without oral tests. On May 27, 1913, Sergey Troitsky defended his magister's thesis, "The Remarriage of Clerics—a Historico-Canonical Study," at the Kiev Theological Academy and was awarded the Metropolitan Makariy's Prize.

In December 1901, S. V. Troitsky started teaching at the St. Alexander Nevsky Theological School in St. Petersburg. In September 1906 he was appointed member of the editorial staff of the journal **Church News**, and in October 1909 member of the Commission of the Holy Synod Education Committee entrusted with the revision of programmes for teaching ancient languages in the-

ological schools and seminaries. In January 1909 he attended the ecclesiastical conferences in Constantinople and in February in Jerusalem. In March he was sent on a scientific research mission to Bulgaria, Serbia, Greece, and to Mount Athos. In 1912, after being appointed supernumerary member of the Editorial Council of the Holy Synod, he was sent to Germany to study the publishing work of the Roman Catholic Church. While in Germany, he attended the Congress of the Old Catholics in Cologne. In May 1913 he was sent to Mount Athos to work under Archbishop Nikon Rozhdestvensky, a member of the Holy Synod, and take part in the study and investigation of the religious movement **Imabozhnichestvo**. In November he was appointed member of the Editorial Council.

At the 1917-18 Local Council of the Russian Orthodox Church S. V. Troitsky was secretary of the Council Chancellery and assistant editor of the journal **Church News**. In 1919 he became assistant professor in the Chair of Ecclesiastical History at the University of Novorossiisk. On January 1, 1920, he emigrated to Yugoslavia where he continued in his scholarly and socio-ecclesiastical activities at the Law Faculty in Subotica, and thereafter at Belgrade University. In February 1921 he was appointed professor at the Faculty of Law of Belgrade University in the Chair of Ecclesiastical Law. At the same time he lectured at the Theological Faculty which, up to 1950, was incorporated in the University of Belgrade.

On April 2, 1924, the Council of Belgrade University awarded S. V. Troitsky the doctor's degree for his scientific work: "Remarriage of Clerics—a Historico-Canonical Study." From 1937 to 1943 he was honorary professor of the Theology





Faculty in Belgrade, in the Chair of Ecclesiastical Law. During the 1934/35 school year he acted as Dean of the Law Faculty in Subotica. From 1937 to 1941 he was a member of several educational and juridical commissions. He retired on pension at the end of the Second World War. From 1948 Sergey Troitsky worked with the Serbian Academy of Sciences which published a number of his works.

In 1950, the Serbian Academy of Sciences sent Sergey Viktorovich to Sarajevo and Hercegnovi, and in 1951 to the Dečani Laura to study ancient Slavonic manuscripts. On October 21, 1951, he was elected member of the Academy Commission entrusted with the publication of **Kormchaya** (omocanon) by St. Sava of Serbia, and on June 1, 1952, he was appointed secretary of this commission. On December 5, 1953, he became a member of the commission entrusted with the publication of the sources of the Serbian Law of the 19th century.

On December 3, 1925, the Episcopal Council of the Serbian Church elected Professor Troitsky its canonical expert and in this capacity he took part in formulating the draft law of the Serbian Orthodox Church, her rules and marriage regulations. He was active in the fight against the encroachments of the Church of Constantinople to place under her jurisdiction the dioceses and parishes of the Serbian Church located beyond the confines of Yugoslavia. He also spoke out in defence of the Serbian Church during the years of the German occupation, and was active in the prepa-

ratory work for the participation of the Serbian Church in the Pan-Orthodox Conference on Rhodes Island.

In 1925 and 1930 Professor Troitsky lectured on Ecclesiastical Law in the Russian Theological Institute of St. Sergius in Paris, but severed all connections when it arbitrarily placed itself under the jurisdiction of the Patriarch of Constantinople.

In April and May 1929, as an expert on canonical questions, Professor Troitsky defended in the courts of the USA the property of over 100 parishes of "The Russian Orthodox Church Abroad" against the illegal claims of Ioann Kedrovsky, self-made "metropolitan" of the so-called "Living Church."

Through 1947 and 1948, Sergey Viktorovich lectured in the Chair of Ecclesiastical Law at the Moscow Theological Academy, and was member of the Department of External Church Relations of the Moscow Patriarchate.

Commissioned by the Serbian Academy of Sciences, Professor Troitsky spent July and August 1956 studying the manuscripts of the **Kormchaya** in the Lenin State Library and the Historical Museum in Moscow, and in the Saltykov-Shchedrin Public Library in Leningrad. His reports were sent to the Serbian Academy of Sciences.

On the invitation of the Moscow Patriarchate, S. V. Troitsky spent from May 2 to 28 in Moscow and Zagorsk at the festivities in celebration of the 40th anniversary of the reestablishment of the Patriarch in the Russian Orthodox Church, and worked in Moscow libraries on the manuscripts of the Ustyug, Iosaf and Troitsa **Kormchaya**, and in the Historical Museum on the Efremov and Uvarov manuscripts. At the same time he contributed extensively to **The Journal of the Moscow Patriarchate**.

From September 28 to October 14, 1961, on the invitation of Archbishop Nikodim (now Metropolitan of Leningrad and Novgorod), Chairman of the Department of External Church Relations of the Moscow Patriarchate, he visited Moscow, Zagorsk and Leningrad. On October 10, 1961, His Holiness Patriarch Aleksiy of Moscow and All Russia, decorated Professor Troitsky with the Order of St. Vladimir for his services to the Russian Orthodox Church. Soon thereafter, on December 18, the Council of the Moscow Theological Academy awarded Sergey Viktorovich the degree of Doctor of Canon Law for his notable scholarly activities in the sphere of ecclesiastical law.

Professor Sergey Troitsky passed away on November 27, 1972, at the age of 94, in Belgrade. The funeral service was conducted by Archpriest Vitaliy Tarasiev, Rector of the Russian Holy Trinity Church in Belgrade, assisted by the clergy—professors and teachers of the St. Sava Seminary

of Belgrade and at the Theological Faculty. His Holiness Patriarch German of Serbia attended the funeral. The farewell oration was delivered by Archpriest Vitaliy Tarasiev and by Professor Blagofa Gardashevich, Professor Troitsky's pupil and now his successor in the Chair of Ecclesiastical Law at the Orthodox Theological Faculty in Belgrade. Sergey Viktorovich was laid to rest in the Russian Cemetery of Belgrade, close to the altar of the Church of the Iberian Icon of the Mother of God.

In memory of Professor Sergey Troitsky, an open meeting of the Council of the Moscow Theological Academy was held on February 13, 1973. It was attended by professors and teachers, by students and seminarists. The meeting was opened by Archbishop Filaret of Dmitrov (now Archbishop of Berlin and Central Europe). Lecturer Avenir M. Osipovich delivered a report on the life and creative activities of Professor Troitsky. The meeting was addressed by Professor Aleksey I. Georgievsky, one of the oldest professors of the academy. He said: "It was in June 1947, at the sitting of the Academy Council, that we saw Sergey Viktorovich for the first time. I must admit that we, in the academy, expected to see a rather pompous, severe, even a stern man—this assumption deriving from the characteristic features of his writings which reflected his conscientiousness,

unusual strictness towards himself, mathematical precision, unyielding firmness in judgement... Our surmise vanished the moment he appeared. This great professor stepped into our academy family as a modest and friendly man, charming immediately with his simplicity and deep learning. He was 69 years old at the time, but everyone of us could have envied his inexhaustible energy, cheerfulness and his exemplary working capacities.

The Academy Council ruled to enter the name of Professor S. V. Troitsky in the **synodik** (memorial list) of the Academy Church and immortalize his memory by inserting it on the stone tablet of departed teachers of the academy. The decision was also taken to place his portrait in the Portrait Gallery of prominent theologians and to make special research into his life and work.

At the close of the meeting, "Eternal Memory" was sung in honour of the deceased professor.

The motto of his life is expressed in the words that the fear of the Lord is wisdom and pleasure to Him are faith and humility. We firmly believe that our Lord, God of peace and love, shall receive the soul of his faithful son in the mansions of the righteous.

Archpriest VASILIIY TARASIEV  
AVENIR OSIPOVICH

Belgrade, Moscow

## NEWS OF THE DIOCESES

**The Diocese of Moscow.** On December 6, 1972, the Feast of St. Alexander Nevsky, Metropolitan Serafim of Krutitsy and Kolomna celebrated Divine Liturgy in the St. Alexander Nevsky Cathedral in Egorievsk. After the Liturgy, His Eminence delivered a homily on the theme of the feast.

On July 9, 1973, the Feast of the Tikhvin Icon of the Mother of God, His Eminence officiated at Divine Liturgy in the Church of the Tikhvin Icon of the Mother of God in Stupino. After the Liturgy he asperged the church and the worshippers and preached on the salutary help the Most Holy Theotokos had rendered to the Russian people in their days of trial. On July 10, the Feast of the Jerusalem Icon of the Mother of God which is much revered in Voskresensk, Metropolitan Serafim celebrated Divine Liturgy in the Church of St. John Chrysostom in this town. After the Liturgy His Eminence preached on the significance of the intercession of the Mother of God for every Christian.

In August, Metropolitan Serafim officiated at the Divine Liturgy: on the 2nd, the Feast

of St. Elijah, Prophet of God—in the Church of St. Elijah in Zagorsk where the bicentenary of the consecration of the church was celebrated (see the article on p. 18 of our issue No. 1973.—Ed.); on the 5th, the seventh Sunday after Pentecost—in the Church of the Kazan Icon of the Mother of God in the village of Ivanovo during which His Eminence delivered a homily on the theme of the Gospel for the day; on the 9th, the Feast of St. Panteleimon, Megalomartyr and Healer—in the Church of The Nativity of the Most Holy Theotokos in Orekhovo-Zuiko where the metropolitan preached on St. Panteleimon's service to God and man, on his martyrdom and that example of love of God he gave to the Christians; on the 31st, the Feast of St. Florus and Laurus the Martyrs—in the church dedicated to these saints in Kashira. After the Liturgy, His Eminence asperged the church and the worshippers and preached a sermon on St. Florus and Laurus and their martyrdom.

On September 12, the Feast of the Translation of St. Alexander Nevsky's Relics, Metropolitan



Serafim officiated at Divine Liturgy and said a moleben in the St. Alexander Nevsky Cathedral in Egorievsk. He also preached on Alexander Nevsky, his loyalty to Holy Orthodoxy and love for the Motherland and its people. On September 21, the Feast of the Nativity of the Most Holy Theotokos, Divine Liturgy was celebrated by the metropolitan in the Cathedral of the Epiphany in Kolomna where he preached a homily on the Nativity of the Most Holy Theotokos and its significance for the salvation of man.

On October 21, the 18th Sunday after Pentecost, His Eminence officiated at Divine Liturgy in the Life-Giving Trinity Church in the settlement of Udelnaya and preached on the Gospel for this Sunday.

Metropolitan Serafim invoked God's blessing on the believers in all the churches he visited.

**The Diocese of Vinnitsa.** On August 30, 1973, the Feast of St. Alypius of the Caves, a festal Divine service was conducted in the Cathedral of Vinnitsa on the occasion of the name day of Archbishop Alipiy of Vinnitsa and Bratslav. Worshippers filled the cathedral. After the moleben, telegrams from His Holiness Patriarch Alexy and other hierarchs were read out.

On behalf of the diocesan clergy and laity, Archpriest Vladimir Barabakh congratulated Archbishop Alipiy. His Grace thanked everyone and invoked God's blessing upon the believers. The church in the village of Vinnitskie Khutira was built in 1914. Later it was severely damaged by fire when the central cupola collapsed. Through the hard efforts of the believers the church has been restored. On October 9, 1973, the Feast of St. John the Divine, the parishioners prayerfully celebrated their patronal feast. The Divine Liturgy was celebrated by Archbishop Alipiy assisted by an assembly of the clergy. The choir sang harmoniously. After the festal moleben, the archbishop delivered an exhortation. Let us, he said, with one mind and one mouth express our deep gratitude to St. John the Divine for his intercession and prayers. Let us beg him, the Apostle of love and peace, to grant peace and welfare to our country and the rest of the world. Let us begin that the love and peace he bequeathed us be firmly established on earth.

Then His Grace expressed his appreciation of the good order in which the church was kept.

**The Diocese of Vologda.** The region of Vologda, with its forests, its deserted lake-shores and river-banks, has from olden times attracted de-

vout seekers after perfection who wished to lead lives of seclusion and ascetic endeavour. The holy saints of God who have glorified this "Northern Thebes" by the angelic lives have been revered by the Orthodox inhabitants of the diocese for many centuries as heavenly patrons and intercessors. The feast day of all saints and miracle workers of Vologda is observed on the third Sunday after Pentecost. In the year 1973, this feast day was marked by solemn celebrations in the Cathedral of the Nativity of the Most Holy Mother of God in the city of Vologda. On July 7 a solemn All-Night Vigil was conducted by Archbishop Mikhail of Vologda and Veliki Ustyug followed, on the next day, by a celebration of the Divine Liturgy. At the liturgy during the Vigil Service all the men of God whose lives had hallowed the lands round Vologda—beginning with the earliest, St. Gerasimus (†1178)—were prayerfully remembered: 98 names in all.

One of the most beautiful churches of the diocese is the 17th century Church of Elijah the Prophet in the village of Ilinskoe near the town of Kadnikov. Here Archbishop Mikhail officiated at All-Night Vigil and the Divine Liturgy on the days associated with the patronal feasts of the church: May 20/21, on the feast of St. John the Divine and August 1/2, on the day of Elijah the Prophet. The services were well-attended and there were many communicants.

At the feast of Mid-Pentecost on May 23, Archbishop Mikhail celebrated the Divine Liturgy and blessed the water in the Church of the Exaltation of the Cross in the town of Gryazovets.

On the eve of the feast of the Holy Apostles St. Peter and St. Paul on July 11, Archbishop Mikhail arrived in the parish of the Church of the Protecting Veil in the village of Ust-Pechenga, not far from the town of Totma. Here, on the high bank of the river Sukhona, stands a snow-white church with three altars, the architecture of which is a felicitous combination of 18th and 19th century styles. At the solemn All-Night Vigil on the eve of the feast and at the Divine Liturgy on the day itself there was a great gathering of worshippers.

The old town of Veliki Ustyug is famous in the chronicles of Russian Church history for the holy life of St. Procopius, a "fool in Christ" who had originally been very far from Russian Orthodoxy, having been born in one of the Western countries (most probably in Germany). During one of his visits to Russia, he was converted to Orthodoxy and began to seek closer communion with God through ascetic discipline in Novgorod. When he later came to Veliki Ustyug

he became a great intercessor, praying constantly for that town and its citizens. The Orthodox of Ustyug venerate his memory to this day. St. Procopius' feast day coincides with that of the Kazan Icon of the Mother of God—July 21 (8). Pontifical services were held on the eve of the feast and on the day itself in the Cathedral of St. Stephen in Veliki Ustyug. There was a great influx of people, not only from the town and its surroundings, but from distant villages. In the evening of the feast and the following morning, the 5th Sunday after Pentecost, Archbishop Mikhail continued to officiate in the same church. After the service the archbishop was shown round places of historic interest in Veliki Ustyug.

On Saturday August 25, Archbishop Mikhail conducted the All-Night Vigil in the Cathedral of the Resurrection in the town of Cherepovets and on the following day, the feast day of the holy hierarch Tikhon of Voronezh, he celebrated the Divine Liturgy in the same church.

On the Day of the Dormition of the Most Holy Mother of God, August 28, Archbishop Mikhail officiated in the 16th century Cathedral of the Dormition, in Belozersk—one of the oldest towns in Russia, which celebrated the 1111th anniversary of its foundation in 1973. After the service, Archbishop Mikhail visited the Church of the Epiphany, situated next to the

cathedral for winter use, and then made a tour of places of interest in Belozersk.

In the parish of the Protecting Veil, in the neighbourhood of the town of Kirillov and of the Kirillo-Belozersky Monastery, Archbishop Mikhail celebrated the Divine Liturgy on the Feast of the Translation of the Not Made with Hands Image of our Saviour from Edessa to Constantinople. In the evening of the same day, August 29, he conducted the Office for the Burial of the Mother of God. In the same parish the archbishop officiated at All-Night Vigil on August 30, and at Divine Liturgy on the Day of the Holy Martyrs Florus and Laurus, August 31. One of the side-altars of the Church of the Protecting Veil is dedicated to these saints. After the services Archbishop Mikhail visited the museums of the Monasteries of St. Cyril and St. Therapont.

On the Feast of the Protecting Veil of the Mother of God, October 14, the Divine Liturgy and, on the eve, All-Night Vigil, were conducted by Archbishop Mikhail in the village of Ust-Pechenga. The services were well-attended by many worshippers having made their way from distant villages in spite of a heavy snow-fall on the day of the feast.

On October 31 (18) the inhabitants of Vologda hold special services of thanksgiving in honour of the locally-revered icon of the All-Merciful



The Church of St. Elijah the Prophet in Ilinskoe, near the town of Kadnikov, Vologda Diocese



viour to celebrate the deliverance of the city Vologda from the plague in the 17th century. Archbishop Mikhail celebrated the Divine Liturgy on the eve of this feast in the Church of Lazarus (October 30 is the Feast of the translation of the Relics of St. Lazarus, Bishop of Kition), and took part in the office of thanksgiving to the All-Merciful Christ in the Vologda cathedral. The archbishop conducted the Divine Liturgy and the moleben according to a special order of prayer. In the same cathedral, the archbishop also officiated at services in honour of two other locally-revered icons: of the Mother of God "Consolation of the Afflicted" on November 6, and on November 22, the Mother of God "Swift to Hearken". Archbishop Mikhail preached at all these services, exhorting his flock to reverence of mind and purity of heart.

**Patriarchal Parishes in Canada.** A Feast of Orthodoxy. On the 7th Sunday after Easter, the Sunday of the Holy Fathers of the First Ecumenical Council, on June 10, 1973, in the Patriarchal Parishes in Canada a traditional celebration is held which has become known as the Day of Orthodoxy. Ten years ago the day in the year was set aside for a solemn celebration in honour of the Orthodox Faith. It is now customary for all the Orthodox inhabitants of the Provinces of Alberta and Saskatchewan, which are the seat of the parishes of the Moscow Patriarchate, to foregather on that day in the particular church. Here there is a celebration of the Divine Liturgy after which the worshippers meet to talk, rest and remember their departed—those who by their hard work and their steadfast Orthodox faith and devotion to the Mother Church had laid the foundation of the Patriarchal Parishes in Canada.

On the morning of June 10, the people began to arrive at the large new Church of St. John the Baptist situated in a small town 40 miles from Edmonton. Ten o'clock. A light breeze fluttered the processional banners. The church bell rang out announcing the arrival of Bishop Makariy of Uman. The bishop was greeted with "Gloria". A parishioner said a few words of welcome and presented him with the traditional bread and salt. Today, he said, we are celebrating the 76th anniversary of Orthodoxy in Canada and the 178th on the American continent. He went on to ask the bishop to convey the special devotion of the parishes to His Holiness Patriarch Pimen. In his reply Bishop Makariy conveyed the blessing of the Mother Church and her Primate to all present.

When he was robed the bishop "ordained two

young Canadians to the minor order of lectors. He then went on to concelebrate the Liturgy with a number of other clerics. The attendance was so great that the service had to be relayed into the churchyard by loudspeaker for the benefit of those who could not find room in the church. The singing of the cathedral choir under the direction of Vasilii Golden was particularly excellent. During the Lesser Entrance, Archbishop Makariy, with the blessing of Patriarch Pimen, raised V. Petlyuchenko to the rank of archpriest and girded Archpriest V. Zayats with a palitsa. After the reading of the Gospel, the archbishop preached on the subject of Orthodoxy which, he said, should be confirmed by works and by faith. Canadians of the Orthodox profession had maintained their faith by great labour and prayer. He was referring here to the first settlers whose spiritual welfare had been ensured by the guidance of missionaries sent from the Mother Church of Russia. After the singing of the Communion Verse, Archpriest V. Zayats preached on the Holy Fathers of the First Ecumenical Council. After the Liturgy "Many Years" was sung, the congregation came up to kiss the cross and each received a copy of the "Canadian Orthodox Herald" (Kanadsky Pravoslavny Vestnik). This English-language journal has been published quarterly since 1972, thanks to the efforts and monetary contributions of members of our parishes. Among the guests of honour at the reception after the service was the M. P. for the province and the mayor of the town of Chipman. Both addressed the assembly and Bishop Makariy thanked them, and, once again exhorted all those present to follow in the footsteps of their devout Orthodox forefathers, wished them every happiness and prosperity. On the same day there was a showing of the film "The 1971 Local Council of the Russian Orthodox Church" after which many speeches were made, full of love for the Mother Church.

May the blessing of God and the mercy of our Lord Jesus Christ be upon and remain with all those people worthy of calling themselves Russian Orthodox Canadians!

*Archpriest Viktor Petlyuchenko*

Edmonton, Canada

The Diocese of Mukachevo. "A service in honour of the senior clerics. July 26, 1973, the Synaxis of the Archangel Gabriel. With the blessing of Archbishop Grigoriy of Mukachevo and Uzhgorod, the 50th anniversary of the ordination of five senior clerics of the diocese was celebrated with special prayers in

the Church of St. Nicholas in the Mukachevo convent. The clerics thus honoured—archpriests Ioann Babich, Georgiy Polonchak, Mikhail Rozman, Mikhail Stoyka and Fyodor Stoyka—concelebrated the Divine Liturgy. Father Ioann, the rector of the church in the village of Ternovo, addressed the congregation. Very solemnly, he thanked Archbishop Grigoriy for the opportunity to celebrate this anniversary with brotherly prayers. Then he went on to tell of his ministry in Transcarpathia in times gone by and spoke of the zealous labours of priests of the older generation in the service of Holy Orthodoxy. After this the moleben of thanksgiving was held before the icon of St. Nicholas, attended by the five senior priests, the convent clergy and other clerics who had come specially to be present upon this solemn occasion. After the "Te Deum," Archpriest Nikolay Logoyda, Secretary of the Diocesan Board, read out a message of congratulation from Archbishop Grigoriy. The archbishop thanked the five priests for their zealous and loving ministry, expressed his good wishes to them, their families and their parishes, and prayed that the right hand of God might lead them all the days of their lives.

At the jubilee dinner which followed, the old priests exchanged reminiscences about the movement for Orthodoxy in Transcarpathia, their own ministries and the conditions under which they had laboured. Archpriest Vasilii Pop, the rector of the church in the village of Kriva, congratulated the five senior archpriests on behalf of their juniors in the ministry. "The years of your pastoral labours," he said, "go to make up a whole period in the history of the Church of Transcarpathia. Fifty years ago, in 1923, you were called by the Lord to the apostolic ministry. This was the time of the Carpathian-Russian renaissance, the beginning of our renaissance. You were among the first who began to put into practice the theories of the founders of this movement: A. Dukhovich, A. Pavlovich, E. Fentsik, A. Mitrak and others." In 1934 you took part in the assembly called to mark the 20th anniversary of the notorious Maramosh-Sigel Case. Today it is our duty to remember also the name of your predecessors in the movement [to win Transcarpathia for Orthodoxy.—Tr.]. Archimandrite Aleksiya Kabalyuk, Archpriest Dimitriy Belyakov and many others. Hegumen Daniil Patska, the priest of the Mukachevo convent, said what a joy it was to the convent that the celebration had taken place there and warmly congratulated the worthy clerics. Archimandrite Vasilii Pronin spoke a welcome in the name of Reverend Mother

Afanasia Baguryak, the Mother Superior of the convent, the nuns and the convent clergy. "Many Years..." was sung several times.

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On September 27, the Feast of the Exaltation of the Holy Cross, Archbishop Grigoriy of Mukachevo visited Uzhgorod, the most ancient city in Transcarpathia. The first mention of Uzhgorod is connected with the year 903. At that time, Uzhgorod was the residence of the Russian prince Laborts. The most ancient monument of Old Slavonic culture in Transcarpathia is, however, connected with the 6th century. Uzhgorod sprawls along the banks of the river Uzh. The oldest part of the city is on the slopes of the hills of the right bank. On the eastern hill is a castle, one of the oldest in Transcarpathia, and the Cathedral of the Exaltation of the Holy Cross. From the western hill the road leads to the highest point in the city, to the Alvaria, the burial place of the Soviet soldiers who fell in the liberation of Transcarpathia. Archbishop Grigoriy celebrated the Divine Liturgy in the Cathedral of the Exaltation of the Holy Cross. The repairs and redecoration that had been going on in the cathedral were finished in time for the patronal feast. The citizens of Uzhgorod gave their archbishop an enthusiastic welcome. His Grace concelebrated the Liturgy with many other priests. The choir sang and all the congregation joined in the singing. After the reading of the Gospel, Hegumen Daniil Patska preached on the Cross as a symbol of peace, Christian joy and love. After the prayer before the ambo, Archbishop Grigoriy addressed the congregation. He explained the great significance of the Cross of the Lord for Christians and spoke of the Cross as a sign of the wisdom and love of Christ, the alpha and omega of our Christian life, which awakes the memory of the Lord and of His redemptive suffering in our hearts.

**The Diocese of Krasnodar.** In the evening of April 29, 1973, on the first day of the Holy Paschal Feast, Archbishop Aleksiya of Krasnodar and the Kuban officiated at Paschal Vespers and Matins, and, on the following day, April 30, at the Divine Liturgy in the Church of St. George in Krasnodar. On the Thursday of Easter Week, May 3, he celebrated the Divine Liturgy and, on the eve, Paschal Vespers and Matins, in the Prayerhouse of the Holy Trinity in the village of Dinskaya. On the second Sunday after Easter, the Sunday of St. Thomas the Apostle, and on St. George's Day, May 6, Archbishop Aleksiya celebrated the Divine Liturgy and, on the eve, the All-Night Vigil in the Church of St. George



On the 14th Sunday after Pentecost, before the feast of the Exaltation of the Holy Cross, on September 23, Archbishop Aleksiy celebrated the Divine Liturgy and, on the eve, the All-Night Vigil in the Cathedral of the Protecting Veil in the town of Kropotkin. The archbishop was welcomed by the rector, Father V. Fedorenko. After the Liturgy His Grace preached the sermon, emphasizing how necessary it was for Christians to live in peace, unanimity and concord. In the same cathedral that evening the archbishop read the Akathistos to Jesus the Most Sweet. On September 30, the 15th Sunday after Pentecost and the Day of the Holy Martyrs Pistis, Elpis and Agape (Faith, Hope and Charity) and Their Mother Sophia (Wisdom), Archbishop Aleksiy celebrated the Divine Liturgy and, on the eve, the All-Night Vigil in the prayerhouse in the town of Krymsk. The parishioners met their archbishop with lighted candles and flowers and the rector, Hegumen Nikon Mozgovoy, made a speech of welcome. After the Liturgy, His Grace spoke on the subject of the feast. Having blessed the congregation, Archbishop Aleksiy remarked on the good work put in by the church council and the redecoration of the prayerhouse and thanked the rector for his zealous pastoral labours. On November 21 (8), the Orthodox inhabitants of the town of Sochi prayerfully celebrated the patronal feast of their Church of St. Michael the Archangel and All the Hosts of Heaven. On the eve, Archbishop Aleksiy officiated at All-Night Vigil in the church in Sochi and, on the following morning, celebrated the Divine Liturgy. In the evening the archbishop read the Akathistos to St. Michael the Archistrategus and blessed the congregation.

On November 23, Archbishop Aleksiy visited the church in the town of Lazarevsky where he received a warm welcome from the rector, Archpriest P. Pashkevich, and the parishioners. In the evening of that same day His Grace conducted All-Night Vigil in the church at Maikop and, on the following day, the 23rd Sunday after Pentecost, the Divine Liturgy.

On November 25, on the eve of the Day of St. John Chrysostom, the archbishop visited the prayerhouse in the village of Yaroslavskaya and was interested to learn of the Church life of the parish. On the same day in the evening, he officiated at All-Night Vigil and, on the day of the feast, at the Divine Liturgy in the church of the town of Labinsk. After a moleben he preached a sermon and, when the service was over, went out to inspect some new outbuildings on the church grounds.

In the village of Pavlovskaya, in connection with the termination of the lease of the prayer-

house, the church council had raised the money to purchase the building outright. It was enlarged and refurnished as a house of prayer. On December 2, the 24th Sunday after Pentecost, the new prayerhouse was duly consecrated. On the eve, Archbishop Aleksiy conducted All-Night Vigil. According to the Rules, the service was celebrated outside the sanctuary. The archbishop took part in the singing and reading. On the following day, according to ancient Russian custom, the rector, Archpriest A. Bogutsky, and members of the church council foregathered to welcome their archbishop. His Grace, fully vested, together with the other clerics solemnly consecrated the prayerhouse and then officiated at the Divine Liturgy and a thanksgiving moleben.

**The Diocese of Kursk.** On the second day of Christmas, January 8, 1973, Bishop Nikolay of Kursk and Belgorod celebrated the Divine Liturgy in the Cathedral of St. Joasaf in Belgorod. On the third day he officiated at the Cathedral of St. Sergius and the Kazan Icon of the Mother of God in Kursk and received the Christmas greetings of the clergy and many parishioners. During the Liturgy the bishop preached on the text of the Angelic hymn: "Glory to God in the



**The St. Nicholas Church in the village of Mikhailovka, Kursk Diocese**

highest, and on earth peace, good will towards men..." On January 14, on the Day of the Circumcision of the Lord and of the Holy Hierarch St. Basil the Great, Bishop Nikolay ordained Deacon Sergiy Lykov priest in the same cathedral.

During the first week of Lent, March 12-15, Bishop Nikolay read the Great Canon of St. Andrew of Crete in the cathedral and also in the Church of the Presentation of the Blessed Virgin and the Church of All Saints in Kursk.

On May 21, on the eve of the Feast of the Translation of St. Nicholas' Relics, Bishop Nikolay officiated at All-Night Vigil and, on the following day, at the Divine Liturgy, in the Church of St. Nicholas in the settlement of Rakitnoe of the Belgorod Region. On the evening of the same day, in St. Joasaf's Cathedral in Belgorod, the bishop read the Akathistos to St. Nicholas and spoke to the congregation about this great and zealous hierarch of Orthodoxy.

On June 7, on the Feast of the Ascension, Bishop Nikolay officiated at divine service in the majestic Church of the Ascension in Kursk, and preached on Christian joy and the Ascending Lord. On June 18, the Day of the Holy Spirit, Bishop Nikolay celebrated the Divine Liturgy in the Church of the Holy Trinity in the town of Oboyan.

On July 29, the 6th Sunday after Pentecost, Bishop Nikolay celebrated the Divine Liturgy in the Holy Trinity Church in the town of Shchigry.

On August 5, the 7th Sunday after Pentecost, on the Feast of the revered Pochayev Icon of the Mother of God, Bishop Nikolay celebrated the Divine Liturgy in the ancient Church of St. Nicholas in the settlement of Mikhailovka. A crowd of parishioners and the members of the church council met the bishop with flowers. After the Liturgy he delivered a sermon on the intercession and motherly love of the Blessed Virgin. The bishop gave the congregation his blessing and then inspected the work that was being carried out on redecorating the church and visited the graves of a number of soldiers who had fallen in defence of their country. On August 19, on the Feast of the Transfiguration, Bishop Nikolay ordained Subdeacon Aleksandr Vorobiev to the diaconate during the Divine Liturgy and, on the St. Sergius' Feast, October 8, to the priesthood. On August 26, on the Day of St. Tikhon, Bishop of Voronezh, Bishop Nicholas celebrated the Divine Liturgy in the Church of St. Nicholas in Kursk.

On September 11, on the eve of the Feast of the Translation of the Relics of St. Alexander Nevsky, Bishop Nikolay officiated at All-Night Vigil in the Alexander Nevsky Church in the

town of Stary Oskol. The following morning he celebrated the Divine Liturgy in the same church. After the service the bishop thanked the rector for the zeal with which he carried out his pastoral ministry and remarked on the labours of the community to effect capital repairs of the church building. That same day, His Grace visited other churches in Stary Oskol: the churches of the Holy Trinity, the Exaltation of the Holy Cross and of the Prophet Elijah. On September 17, on the feast day of the Invention of the Relics of St. Joasaf, Bishop of Belgorod, Bishop Nikolay celebrated the Divine Liturgy in St. Joasaf's Cathedral in Belgorod and, in the evening of the same day, read the Akathistos to St. Michael the Archistrategus in the Church of St. Michael in Belgorod.

On October 14, on the Feast of the Protecting Veil of the Most Holy Mother of God, Bishop Nikolay celebrated the Divine Liturgy in the Church of the Protecting Veil in the village of Pokrovka, the Belgorod Region. On October 22, the 18th Sunday after Pentecost, Bishop Nikolay ordained Deacon Vladimir Obzhigailov priest and the Psalm-reader Kirill Voloshenko deacon during the Divine Liturgy. On October 28, the 19th Sunday after Pentecost, he ordained Deacon Kirill Voloshenko priest.

**The Diocese of Perm.** On Saturday June 30, 1973, in the Holy Trinity Cathedral in Perm, the new Bishop of Perm and Solikamsk, the Right Reverend Viktorin, was accorded a solemn welcome. Bishop Viktorin officiated at the All-Night Vigil, after which he anointed the congregation with holy oil. On July 1, the second Sunday after Pentecost, the Sunday of All Saints Who Shone Forth in the Land of Russia, Bishop Viktorin celebrated the Divine Liturgy in the same cathedral, gave an address in which he greeted the clergy and members of his new diocese and blessed the congregation.

On July 7, on the Feast of the Nativity of John the Baptist, Bishop Viktorin officiated at the Divine Liturgy and at a moleben in Holy Trinity Church in the village of Troitsa. On July 14, the 4th Sunday after Pentecost, he celebrated the Liturgy in the Church of St. Nicholas in the settlement of Nizhnaya Kuria in Perm; on July 22, the Feast of the Kazan Icon of the Mother of God, he officiated at the Divine Liturgy and a moleben at the All Saints Church in the town of Kungur; on August 2, the Feast of the Prophet Elijah — at Divine Liturgy and a moleben in the Church of the Prophet Elijah in the settlement of Yug; on August 20, the Feast of the Invention of the Relics of St. Metrophanes, Bishop of Voronezh, at the Divine Liturgy and a moleben in



the Church of St. Metrophanes in the town of Obryanka; on August 28, the Feast of the Dormition of the Most Holy Mother of God — at the Liturgy and a moleben in the Church of the Dormition in the town of Chermoz. On September 2, Sunday evening, the bishop celebrated the office for the Burial of the Mother of God in the Saints Church in Perm. On September 11, the Day of the Beheading of St. John the Baptist, he officiated at the Divine Liturgy and at a moleben in the Church of the Trinity in the settlement of Pozhva; on September 12, the Feast of the Translation of the Relics of St. Alexander Nevsky, he celebrated the Divine Liturgy and, on the eve, conducted All-Night Vigil in the Church of Praise to the Mother of God in the settlement of Oryol, where there is a side-altar dedicated to St. Alexander Nevsky; on September 21, the Feast of the Nativity of the Most Holy Mother of God celebrated the Divine Liturgy and read the moleben and, in the evening of the same day, the Akathistos to the Mother of God in the Church of the Icon of the Mother of God "The Sign" in the settlement of Goroshche (Solikamsk); on September 23, the 14th Sunday after Pentecost, before the Exaltation of the Holy Cross, officiated the Liturgy and, on the eve, at All-Night Vigil in the Church of St. John the Divine in the town of Cherdyn; on October 28, the 19th Sunday after Pentecost, at the Liturgy and, on the eve, at All-Night Vigil in the Church of the Kazan Icon of the Mother of God in the town of Osa; on November 4, the Feast of the Kazan Icon of the Mother of God, at the Divine Liturgy and a moleben in the Church of St. Elijah the Prophet in the village of Ust-Syny; on November 11, the 21st Sunday after Pentecost, at the Divine Liturgy and, on the eve, at All-Night Vigil in the Church of Sts. Peter and Paul in the settlement of Suksun; on November 18, the 22nd Sunday after Pentecost, at the Liturgy and a moleben in the Church of St. John the Divine in the town of Lysva and, on the eve, at All-Night Vigil in the Church of St. Nicholas in the town of Chusovoy; on November 23, the 23rd Sunday after Pentecost, at the Divine Liturgy and a moleben and, on the eve, at All-Night Vigil in the Church of St. Nicholas in the town of Kizel.

On all these occasions the bishop preached and blessed to bless the parishioners as they left the church.

**The Diocese of Sverdlovsk.** From October 12, 1973, Bishop Kliment of Sverdlovsk and Kurgan made a tour of the southeast area of the region of Kurgan.

On October 13, on the eve of the Feast of the

Protecting Veil of the Mother of God, Bishop Kliment arrived at the Church of Sts. Peter and Paul in the town of Kurtamysh, 100 kilometres from the station of Kurgan. The church is old and a splendid example of the architecture of its time but, until recently, was in sad need of restoration. Thanks to the labour and effort of the church council and the parishioners, thorough repairs have now been made and the paintings cleaned and restored. People gathered to attend the feast from the villages round about and also from the towns of Kurgan, Shadrinsk and Mishkino. When he arrived to conduct All-Night Vigil, the parishioners met their bishop with lighted candles; he was greeted by the rector, Father I. Bigar, and by members of the church council. Bishop Kliment consecrated the church, then proceeded to conduct the All-Night Vigil at which he anointed the congregation with holy oil. On the following morning he celebrated the Divine Liturgy. At the Liturgy the bishop awarded a kamilavka to the rector. After the festal moleben, His Grace thanked the parishioners and the church council for all the work they had done for the restoration of the church to its former beauty and made special mention of the zealous pastoral labours of the rector.

On October 15, the Day of St. Andrew the Fool in Christ, the community of the Holy Spirit in Smolino in the town of Kurgan celebrated the tenth anniversary of the building and consecration of a house of prayer. On that day, Bishop Kliment visited the prayerhouse to celebrate the Divine Liturgy.

On October 17, on the Feast of the Invention of the Relics of Sts. Gurios and Barsanuthius, Bishop Kliment visited the village of Borovlyanka, some 105 kilometres from the town of Kurgan. In the Church of the Exaltation of the Cross, Bishop Kliment was met by the rector, Archpriest P. Ezdakov. His Grace conducted the moleben, read the Akathistos to the Life-Giving Cross of the Lord and preached a sermon.

On the following day, on the Feast of the Hierarchs of Moscow, Sts. Peter, Alexius, Jonah, Philip and Hermogen, His Grace visited the village of Zverinogolovskoe, the most outlying of all his parishes in this area (130 kilometres from Kurgan). Here stands the ancient, three-aitared Church of the Exaltation of the Cross with its single cupola and two bell-towers. The bishop attended the Divine Liturgy and, afterwards, conducted a moleben and read the Akathistos to St. Nicholas.

On October 20, on the eve of the 18th Sunday after Pentecost, Bishop Kliment officiated at All-Night Vigil in the parish church of the village of Mishkino. On the following morning he



**The Church of St. John the Baptist in Nymme  
(near Tallinn)**

celebrated the Divine Liturgy in the same church and, before the dismissal, delivered a sermon on the theme of the Gospel lesson: on the raising of the son of the widow of Nain. The bishop also spoke of the significance of the Ecumenical Councils and, particularly, of the Seventh Council, which the Church particularly remembers on this Sunday, October 21.

**The Diocese of Tallinn.** The 50th anniversary of a church. In ancient Tallinn some churches are many centuries old and rich in history. The crosses on their lofty bell-towers can be seen from almost any part of the town. The Church of St. John the Baptist can only be noticed from near to as it only just tops the great pine-trees amongst which it stands. It is the youngest church in the town. Nevertheless, it has a history of its own, a touching history, which speaks eloquently of its parishioners' love for the House of God. The Church was built in 1923.

Until the First World War the resort of Nymme in its dense pine-forest not far from Tallinn was the property of a Baptist, the landowner Glen, who was, however, tolerantly disposed to other confessions. He allotted three plots of land for the building of churches, one for the Orthodox, one for the Lutherans and one for the

Baptists. Soon afterwards the first Orthodox settlers began to collect money for the building of a church, but war intervened. So it was not until 1922 that the Orthodox again raised the question of founding a parish. They obtained the blessing of the Diocesan Board but there was no priest to serve the church and no money to build it.

At that time many Russians came to settle in Nymme, attracted by the comparatively cheap accommodation. It was decided to found a mixed Russo-Estonian parish, consisting, for the most part, of people of little or no private means. The first Orthodox service was held in the local Lutheran church. After the service there was a meeting to discuss questions of organization. For some time, services continued to be held in the Lutheran church, then in a private house. The means to help in the building were collected from public subscription. To the general delight of the Orthodox it thus proved possible to lay the foundations of the church by August 1, 1922.

Parish life took on a new animation when a permanent priest was appointed — Father Khristofor Vinke. Because of the shortage of funds it was decided to build a wooden church in the style of Pskov and Novgorod, designed by the architects Vladovsky and Golubkov. As heaven's patron they invoked St. John the Baptist. It was decided that the Nativity of John the Baptist should be celebrated as the patronal feast of the Lithuanian parishioners, the Day of the Beheading of John the Baptist — of the Russians. The building continued slowly as means were found for it. It was necessary to arrange several substantial loans. In spite of all these difficulties, however, the church building was ready by September 1923. The iconostasis, icons, service books, church vessels and other requisites were presented by various Tallinn churches.

The church was finally consecrated on October 21, 1923. Archbishop Aleksandr Paulus officiated, assisted by the Tallinn clergy.

The consecration of the church did not, however, mark the end of the parish's worries: there were pressing debts to be paid, much work to be completed and even redone, electric light to be installed and much church equipment to be acquired, among other things — bells. The rector took particular trouble with the choir. Himself an experienced precentor, Father Khristofor insisted on a high standard. In his care for the spiritual teaching of his flock, the pastor did not confine himself to preaching at the Liturgy but organized discussions on religious matters with his parishioners.



As before, the parish was a very poor one and could not afford even to take upon itself the support of its priest. Father Khristofor had to supplement his stipend by teaching and lecturing at the Tallinn Conservatoire.

In 1930 a church house was built — also with great difficulty. In 1939 the church received a new iconostasis. By this time there were very few Estonians left in the parish and services began to be held in Church Slavonic only.

In 1960, after 37 years service to the church, the rector, mitred Archpriest Khristofor Vinke retired and in his place Bishop Ioann appointed Father Vyacheslav Yakobs.

At the present time many changes have taken place in the life of the parish. Many who had been active in the life of the church have grown old and can no longer play an active part in parish affairs, others have departed to a better world. The church is showing signs of wear. There are new members. Repairs to the church have been effected by the parishioners themselves, the skilled fingers of the women have supplied new vestments and they, too, have constantly seen to that the church is kept clean and suitably decorated. Their great love for their holy place has lent the parishioners strength to overcome severe trials: two outbreaks of fire, one in 1970 and the other in 1972. Both times the church needed radical repairs as everything was spoilt — if not by fire, then by smoke. Every cloth and vestment required cleaning and restoration. However, with the help of God and thanks to the great zeal of the parishioners, the church has been restored to its former beauty and divine worship is conducted under its roof as before.

With the blessing of Metropolitan Aleksi of Tallinn and Estonia, the anniversary celebrations were appointed for September 22-23, 1973. The Metropolitan himself officiated at the All-Night Vigil and at the Divine Liturgy. Many people attended from the parish and from other churches of the city. The church was decorated with flowers. The choir sang with fervent devotion. The names of those elders and servants of the church who had passed on were remembered in the Litany for the Departed. After the Liturgy a thanksgiving moleben was conducted and the congregation emerged with holy water. After "Many Years", "Eternal Memory" was sung for all those members of the parish now de-

parted this life. The choir sang "Eternal Memory" to music composed by Father Khristofor Vinke.

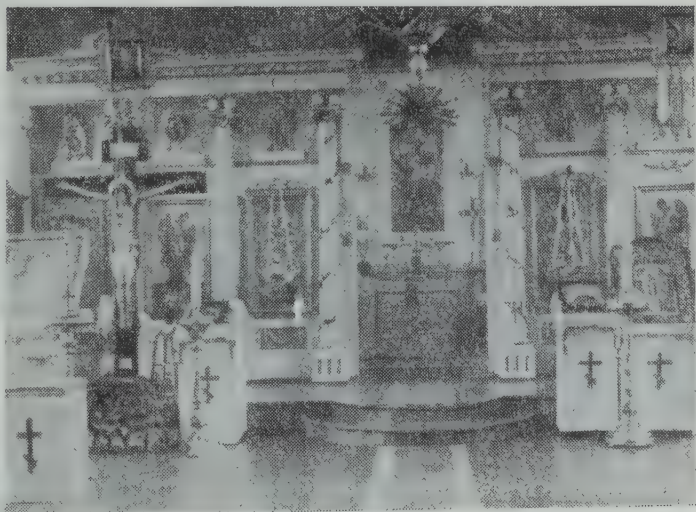
After the service, Metropolitan Aleksi addressed those foregathered and told them of the life of the parish.

The anniversary celebrations will long be remembered as a day of prayerful joy by all those who attended.

*Archpriest Vyacheslav Yakobs*

**The Diocese of Chelyabinsk.** On October 8, the Feast of St. Sergius of Radonezh, Bishop Kliment celebrated the Divine Liturgy in the Church of St. Sergius in the town of Kopeisk and, on October 9, the Feast of St. John the Divine, in the ancient Church of the Holy Trinity in the old town of Zlatoust. The interior of the church in Zlatoust was thoroughly repaired and redecorated in 1973. His Grace thanked all those who had given their time and labour to make this possible. On Wednesday, October 10, in the Church of St. Nicholas in the settlement Berdy-aush, Bishop Kliment conducted a moleben with a reading of the Akathistos to St. Nicholas and, on October 11, on the Day of the Commemoration of the Holy Fathers of the Blizhnie (Nearer) Caves (of St. Antony), in the Kiev Monastery of the Caves in the Church of the Kazan Icon of the Mother of God in the town of Katav-Ivanovsk there was a pontifical celebration of the Divine Liturgy.

At All-Night Vigil on each of these occasions Bishop Kliment anointed the congregation with holy oil and, at the Divine Liturgy, preached a sermon on the theme of the appropriate feast, speaking of the love of Christ and of the peace of Christ.



**The interior of the Church of St. John the Baptist**

# Metropolitan ANTONIY KROTEVICH

—IN MEMORIAM—



On November 21, 1973, the Feast of St. Michael the Archistrategus, His Eminence Metropolitan Antoniyy (Boris Nikolayevich Krotevich) peacefully passed away in his eighty-fifth year.

He was born on August 14, 1889, in the town of Boguslav in Kiev Gubernia into the family of a priest. In 1914 he graduated from the Kiev Theological Academy and in August of the same year he was ordained priest and appointed to a parish in Kiev. Since 1932 he served in different parishes, among them in Moscow and the Moscow Diocese. In 1944 Father Boris was sent to work under Metropolitan Ioann of Kiev and Galich, Exarch to the Ukraine, who appointed him to serve in a parish in Zhitomir. On July 10, 1944, by a decree of the Patriarchal Locum Tenens, Metropolitan Aleksiy of Leningrad and Novgorod, and of the Holy Synod, Archpriest Boris Krotevich was appointed Bishop of Zhitomir and Ovruch. On August 11 of

the same year in the church of the Kiev Caves Hegumen Kronid received his monastic vows giving him the name of Antoniyy in honour of St. Anthony of the Caves. On August 13, the nomination of Hieromonk Antoniyy was solemnized by Metropolitan Ioann of Kiev, and Archbishop Andrey of Dnepropetrovsk and Zaporozhe and, on the following day, the consecration of the Bishop of Zhitomir was celebrated at Divine Liturgy.

From 1946 to 1970 the Right Reverend Bishop Antoniyy was under archpastoral obedience in the dioceses of Kostroma, Yaroslavl, Tula, Minsk, Orel, Ivanovo, again in Tula and then in Tambov. His Grace retired several times because of ill health but each time, after a period of convalescence, returned to his obedience.

August 14, 1959, was a memorable day for His Grace as on that day he celebrated his seventieth birthday, the 45th anniversary of his priesthood and the 15th anniversary of his episcopacy.

In 1952 His Holiness Patriarch Aleksiy elevated the Right Reverend Antoniyy to the dignity of archbishop and, in 1961, to metropolitan. In 1963 he was awarded the Order of St. Vladimir, First Class.

Since 1970, having retired from work, His Grace lived in Malakhovka, Moscow Region.

Metropolitan Antoniyy received Holy Unction and Holy Communion three days before his death. After his demise the body of His Grace was vested in accordance with his dignity and a litany for the dead was read by the clergy. On November 22, the coffin with the body of the departed hierarch was installed in the Chapel of the Nativity of the Blessed Virgin in the village Nikolskoye-Trubetskoye of the Moscow Diocese and the priests read the Holy Gospel by the coffin.

That evening during the reading of the Office for the Dead Patriarch Pimen arrived to bid farewell to the deceased hierarch. On November 23 Bishop Chrysostom of Zaraysk conducted the Divine Liturgy and the funeral service.

O Lord, may the memory of His Grace Antoniyy be eternal! May the Lord rest his soul in peace in the kingdom of the righteous!

Deacon ALEKSANDR KIREYEV



# Archpriest Ioann Yoshimura

(1888 — 1972)

On December 10, 1972, one of the senior clerics of the Japanese Autonomous Orthodox Church, mitred Archpriest Ioann Yoshimura, departed this life.

Father Ioann was born in 1888 in Odawara into the family of an Orthodox catechist, Vasilii Yoshimura, who was later himself to become a priest. In 1902, he entered the Orthodox Theological Seminary of Tokyo, which had been founded and developed by the labours of St. Nicholas, Equal to the Apostles, Archbishop of Japan (†1912). Seven years later he received from Archbishop Nicholas a certificate testifying to his having graduated from the seminary with distinction.

In 1909, Archbishop Nicholas appointed Ioann Yoshimura catechist in the city of Osaka to preach the Word of God. In a pagan country such as Japan," Father Ioann reminisced, "catechists had a very important part to play, which was not always understandable to those who lived in Christian countries. The work of the catechists involved preaching, for it was necessary to spread the Christian faith among people who knew nothing whatever about Christianity. Catechists also had often to visit the families of Orthodox Japanese and support their faith, as the majority of their fellow-countrymen professed Buddhism or Shintoism. During divine services, the catechists conducted choirs and taught the people to sing. Experienced catechists are the mainstay of the Church."

In 1915, Ioann Yoshimura was transferred to the parish of Kyoto and, in the following year, with the blessing of Bishop Sergiy Tikhomirov, the successor of Archbishop Nicholas, he returned to Tokyo and was appointed hypodeacon at the Cathedral of the Resurrection—Nikorai-Do." In 1918, Bishop Sergiy ordained him deacon and, one month later, at what was at that time an exceptionally early age of thirty, he was ordained priest.

The pastoral ministry of Father Ioann began with his being entrusted with the parish of the little town of Maebashi, some 100 km from Tokyo. He was distinguished for his kindly, welcoming attitude

to his parishioners and for his reverent conduct of divine worship.

The missionary activity of Father Ioann was various and embraced a wide field. He taught dogmatic theology at a seminary for girls in Kyoto and the Russian language in a commercial evening school in Nagoya, published a journal entitled "Stories About Christian Teachings," wrote and published the textbooks "A Grammar of the Russian Language" and "The Russian Language" in two volumes and, in the town of Maebashi, opened a Sunday school where he gave the children elementary religious instruction.

The life of a priest with a large family (Father Ioann had seven children) was not easy in those days, especially in the twenties. Together with his tireless wife, Father Ioann cultivated his own kitchen garden and shared his small income with the poor. His wife remembers wistfully: "It was particularly hard to begin with. We had to sell many of our personal belongings, our life was full of hard work. Yet it was a joy to see that the work to which we had dedicated our lives really was of great benefit to other people." Father Ioann was very kind and had a genuine, all-embracing, open-hearted love for people. He in his turn was beloved for his good advice and wise teaching. Father Ioann loved ecclesiastical music. He had a fine tenor voice and often sung with the choir.

In 1943, the Bishop of Japan and Tokyo, Nikolay Ono, appointed Father



His Grace Yuvenaliy with Archpriest Ioann Yoshimura (the photo was taken in 1970)



**Metropolitan Theodosius and Bishop Nikolay of  
Mozhaisk at the head of the procession with the  
body of Archpriest Ioann Yoshimura round  
"Nikorai-Do"**

Ioann rector of a church for Russians living in Yokohama and, in the same year, he was awarded a pectoral cross.

In 1947, Bishop Veniamin Basalyga was translated from the USA to Japan. A contention arose between him and Bishop Nikolay Ono because Bishop Nikolay acknowledged the Russian Mother Church and her Primate—the Patriarch of Moscow and All Russia.

Father Ioann made every effort to combat the spirit of partisanship and all the spiritual and material loss which resulted from this disagreement.

In 1960, Father Ioann was awarded the mitre for his long and fruitful labours in the field of the Church.

In October 1967, Archpriest Ioann Yoshimura requested His Holiness Patriarch Aleksiy of Moscow and All Russia to accept him into the Mother Church of Russia. His request was granted and, with the blessing of the Patriarch, he was appointed to the Moscow Patriarchal Parishes in Japan.

To mark his jubilee of fifty years' zealous service to the Church, Patriarch Aleksiy awarded him a Patriarchal cross on April 15, 1968.

In April 1970, the Japanese Orthodox Church was granted autonomy by His Holiness Patriarch Aleksiy and the Holy Synod.

For the last three years of his life Father Ioann was confined to bed by a long illness, but he continued his labours as teacher and pastor until the day pleased the Lord to recall His faithful servant.

At the funeral in the Cathedral of the Resurrection ("Nikorai-Do") in Tokyo there was a great gathering of Christian people including the children, grandchildren and great-grandchildren of Father Ioann, all of whom have remained faithful to the beliefs of the head of the family. The solemn office was conducted by the Primate of the Japanese Orthodox Church the Most Reverend Theodosius Archbishop of Tokyo, Metropolitan of All Japan, and the Right Reverend Bishop of Mozhaisk Nikolay Sayama, the Dean of the Patriarchal Podvorye in Tokyo. The coffin with the mortal remains of Father Ioann was carried in procession round the cathedral to the tolling of bells.

A pupil and disciple of St. Nicholas Equal to the Apostles, Archpriest Ioann Yoshimura diligently fulfilled his duty as a pastor, enlightening the people of the Land of the Rising Sun with the light of Christ's teaching. He was a good and faithful servant.

**Archdeacon NIKOLAY DMITRIYEV**  
of the Patriarchal Podvorye in Tokyo





## On the Feast of the Epiphany

**G**od created water and divided water from land. Water is a primary world element which fills and penetrates, quenches and washes all things, it is a life-giving force. Water surrounds earth and land forms its boundaries and sources; water cannot exist without land, and land disintegrates without water.

Water extinguishes fire being an opposite element, yet the two are conjugate, for fire subdues the action of water. Water and fire produce warm life-giving moisture, at the same time they secrete death. But today the heavens and the earth are renewed through ablution and cleansing.

Holy Baptism is accomplished by water and the Holy Spirit, by the Holy Spirit and fire. The tongues of fire of Pentecost descended also upon the waters during Christ's Baptism. The elements of the earth sensed Christ's Holy Epiphany and trembled. The waters receded on beholding the Lord advancing, and, for a moment of time, received and covered His Immaculate Body. The Church bears witness to the disturbance of the waters in the words of the psalm: "The sea saw that and fled: Jordan was driven back... that aileth thee, O thou sea, that thou maddest? And Jordan, that thou wast driven back?" and lo: "Today is the nature of water sanctified, and Jordan is opened asunder, and rolleth back the current of its flood, as it beholdeth the Lord baptized" (Troparion).

With Christ's Baptism not only a mirror part of the Jordan, but all the waters of their essence were sanctified having received the Uncontainable and enveloped the Unapproachable. The waters received the Incarnated Word, the Son of God, and with Him the Holy Spirit proceeding from the Father and abiding in

the Son—"the cleansing operation of the super-substantial Trinity" was accomplished. Through "the power, and effectual operation, and descent of the Holy Trinity the blessing of the Jordan" was accomplished and the Holy Church invokes this during the blessing of water to this day. The Spirit that descended on the Lord at His Baptism in the form of a dove, rested also on the baptismal waters turning the water of the Jordan into the grace-giving spiritual water which swiftly bears the faithful into life eternal. "Thou didst hallow, also, the streams of Jordan, in that thou didst send down from heaven thy Holy Spirit..." (Book of Needs). Of this water the Lord spoke to Nicodemus: *Verily, verily I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God* (Jn. 3. 5). The water of the Jordan became holy and sanctified, because Christ's Baptism was the beginning of mankind's baptism. The significance of the Jordan Event was not transient, and the power of Christ's Baptism abides in the Church, as well as the grace of Jordan's blessed water. Every Christian Baptism is baptism in the Jordan, for the christening water is sanctified through Jordan's blessing. The Great Blessing of the Waters performed today on the eve of the Epiphany, was, formerly, the consecration of water for those preparing for Holy Baptism.

The blessing of water through the power, and effectual operations, and descent of the Holy Spirit, is a striking mystery that influences the element of water throughout the world. When the Holy Cross is dipped into the water with the accompanying prayers, the element upon which this blessing is invoked trembles and trepidates, but it is not given to us to behold this movement of the water.

The consecrated water becomes the receptacle of the Holy Spirit, the Great Hagiasma.

Water is not lifeless in the eyes of the Lord, for God did not create death—a creature dies only for man who infects it with his sin. Does not the Psalmist call inanimate creatures to praise the Lord? (Pss. 148) Does not Prophet Daniel call all creatures to sing and praise the Lord? And does not the Holy Church bear witness today: “The Sun singeth thy praises, and the Moon glorifies thee... the deeps shudder with awe before thee; the water-springs do thy bidding”?

Water, acted upon by the Holy Spirit, becomes imbued with Spirit, and to partake of it is to commune. “Make it a fountain of immortality, a gift of sanctification, a remission of sins” (Book of Needs). The consecration of water is a mystic approach to future life when God will be in all in every way. This water of future life, is of the *fountain of the water of life* (Rev. 21. 6), *a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb* (Rev. 22. 1). This is the *sea of glass mingled with fire* (Rev. 15. 2) as seen by the mystic visionary. This is the spiritual element of the New Heaven and the New Earth—the Kingdom of the future. There are no bounds for the all-permeating action of the Holy Spirit, as there are no boundaries dividing man from the world’s elements, for man himself is their live concentration, and all, as it were, proceed from him.

By sanctifying water man is sanctified, because it was for the salvation of man that the Son of God, baptized in the Jordan, incarnated and became man immutable. For the sake of man is water sanctified, and may it be unto all those who shall draw it, and shall partake of it unto the purification of their souls and

bodies, unto the healing of their passions, unto the sanctification of their houses, and unto every expedient service. It is a spiritual medicine which gives man spiritual and bodily strength, protects him from misfortune, and makes his life healthy. Let not men of little faith doubt who say: “Why should the Holy Spirit abide in this water, when our souls are accessible to Him?” Has a man a soul without a body? Didn’t the Son of God incarnate, and does He not come to us in the Holy Sacrament of Communion in the form of Bread and Wine? And, uniting with us spiritually, does He not unite with us also in the flesh by giving us His Body to eat and His Blood to drink? For man needs to commune in holy water, for it contains the communion of the Holy Spirit and the blessing of the Jordan. For in this is the power of divinization and the union of the Divine and the Created, the descent of God and man’s reception of God. Man not only communes himself, but sanctifies with holy water his life, his home, his clothes to escape calumnies of visible and invisible enemies.

Through holy water the faithful receive deep grace, and assistance. The Holy Church teaches us to drink the holy water with veneration, and to sanctify with it all places, even “secret” ones, invisible to the eye (Typikon).

Here is the light and the glitter of the water, their mirror-like transparency, their sweet murmur, here is the joy of the thirsting desert, the rain that falls from the sky and fills the earth so that it bears fruit and here also dry lips are moistened. The voice of the Lord cries out over the waters saying: “Come, receive ye all the spirit of wisdom, the spirit of understanding, the spirit of the fear of God, even Christ Who is made manifest. Amen.

Archpriest VLADIMIR GEORGIEVSKY

### KONTAKION TO THE EPIPHANY

Thou art manifested today to the whole world, and Thy light, O Lord, hath been shewed upon us, who hymn Thee of full knowledge. Thou art come, Thou art manifest, Thou that art the Light inaccessible.



# For the Feast of the Saints of Moscow

**I**n the Name of the Father, and of the Son, and of the Holy Spirit!

Beloved brothers and sisters, Today the Russian Orthodox Church is celebrating the feast of the great saints of Moscow and the miracle workers of All Russia—Peter, Alexius, Jonah, Philip and Hermogen—extolling them as true guardians of Apostolic Tradition, solid pillars of the Church and orthodox teachers, glorified by God with holiness and miracles.

All these saints were high hierarchs of the Russian Orthodox Church. Times were hard and complicated for Russia in those days. The Lord summoned them to a lofty service in the days of trial for our Motherland. During the times of the Tartar domination, during the hard intestine wars of the princes, the terrible period under Ivan IV and the Time of trouble that followed the death of Tsar Boris Godunov. The Lord did not leave the Russian people without blessed guidance.

Men of high Christian virtues, they zealously worked for the good of their Church and Motherland, sharing the life of the people. For the loftiness of their spiritual life, their concern for the salvation of the Russian people, for their intercession with God and their unbounded love of their Motherland and people, our Church commemorates each one of them on the day of their departure.

In the beginning, the Holy Church commemorated three saints—Peter, Alexius and Jonah—from October 5, 1596, with the blessing of His Holiness Patriarch Iov; St. Philip was added to the number three in 1875, and in 1913, by a decree of the Holy Synod, St. Hermogen began to be honoured on the feast day of the four saints.

In glorification of these saints, the Holy Church holds a special service in which she witnesses to their lofty and holy work of rightly administering the faith in Christ's Church and care for the life of the Russian people. Verily did their love for Christ blend with their love for their flock, their people.

These saints—ardent preachers of the word of God, true guardians of the Apo-

stolic Tradition and Teaching—carried the light of the Gospel to their flock.

They held sacred the idea of uniting Russia, of liberating their Motherland from the foreign yoke, of saving and protecting her from senseless bloodshed and intestine wars. They did all in their power for the good of the Russian Church and our beloved Motherland. They were courageous champions of God's Truth, and the Russian land. Their authority was very great in Rus: they invariably took part in the decision of questions concerning not only the Church, but the State, as well.

For their piety and virtue, even during their lifetime, they were granted by God the gift of miracle-working and heavenly honours, and we venerate their memory for "the feats that are remembered with veneration by the Church of Moscow and All Russia" (Message of His Holiness Patriarch Aleksiy on the occasion of the 800th Anniversary of Moscow).

St. Peter, the founder of the Holy See of Moscow and All Russia, zealously helped Prince Ivan Kalita to unite the separate principalities into one Russian State. The Holy Church glorifies him as a heavenly saint, an ornament to priesthood, a gem of simplicity, and an overflowing river of meekness.

After the blessed death of St. Peter, Metropolitan Theognostus of Constantinople became the first hierarch of Rus. During his lifetime he elected as his successor the Russian monk, Alexius.

To the lot of Metropolitan Alexius of All Russia fell the exceptionally difficult work of service to the Russian Church. Like Metropolitan Peter, he did much to unite the people round Moscow, for he understood that only by being closely united could the Russian people overthrow the Tartar yoke.

By exposing the recalcitrant princes and summoning his flock to carry out their Christian duties strictly, he consolidated the Church and the Motherland.

St. Alexius was a tireless intercessor with God and a courageous pleader with the Tartar Khan for the Russian people. The saint visited the Tartar Horde twice and in answer to his holy prayers the

Lord healed the Khan's wife Taidula of blindness and Russia was granted peace.

Twenty-four years did St. Alexius toil for the good of the Church, the Motherland and his flock and peacefully passed away as a true successor of the Apostles, a kind minister, a miracle worker wise-in-God, a great shepherd and sagacious teacher of Russia.

The holy relics of St. Alexius have been reposing these 26 years in the Patriarchal Cathedral, and through this Russian Church pastor, teacher and miracle worker, we beg God to help us in our labours, sorrows and sickness.

After the death of St. Alexius, the Moscow See was occupied by several metropolitans. And, finally, the Russian bishops unanimously elected Bishop Jonah of Ryazan as Metropolitan of Moscow.

St. Jonah, like his predecessors, pacified strifes in Russia, incessantly guarded the unity of the Holy Church which mentions him in the canticles as meek and forgiving: "...from God he received the grace to work great miracles and cast out evil spirits, and after his death, his holy body remained whole and undecayed" (troparion and kontakion to the saint).

A hundred years after the blessed death of St. Jonah, Hegumen Philip of the Solovetsky Monastery was summoned to occupy the Throne of the Church of All Russia.

His entire ministry was devoted to the struggle with the oprichniks and the cruelties of Ivan IV. He was about the only man in Russia whose protection was sought by those who fell out of favour with Ivan IV. St. Philip was just and fearless. He paid dearly for refusing to bless the fanatical tsar, who in his wrath, deprived him of his see and threw him into a dungeon where one of the cruelest oprichniks, Malyuta Skuratov, strangled him.

Years passed by and the Russian Church solemnly canonized the martyr Metropolitan Philip, and placed him among the saints equal to the Apostles as one who speaks with angels and confesses the Truth. St. Philip is a great saint of the Holy Russian Church.

A few more decades passed by. After the death of Tsar Boris Godunov, the Time of Trouble ensued and in those days Metropolitan Hermogen of Kazan mounted the Patriarchal Throne.

He called the Russian people to unity for the sake of saving the Motherland for love and peace. Patriarch Hermogen being in the Kremlin, was practically prisoner of the Poles, but he let the people know that he blessed their uprising in defence of their Motherland.

The contemporaries of Patriarch Hermogen say that he stood alone, like a pillar amidst our great land, against the boyars, like a giant without weapons and an army.

The patriotic activity of Patriarch Hermogen incurred the wrath of his enemies. The Poles threw him into prison where he died a martyr's death in 1612. But his name continued to live in the hearts of the Russian people, and his call to rise in defence of their Motherland, inspired new volunteers to the struggle, and at last, Moscow was liberated from its oppressors.

In due time, Patriarch Hermogen was also canonized and placed among saints who shone forth in the Land of Russia.

Beloved brothers and sisters, let us now turn with love and zealous prayer to these saints of Moscow in the words of the holy canticle: "saints of Russia—Peter, Alexius, Jonah, Philip and Hermogen—pray the Lord to grant world peace and to our souls, great mercy Amen."

Archpriest ALEKSANDR AKIMOV





## Speech by Patriarch PIMEN at the Meeting of the Public Devoted to the Results of the World Congress of Peace Forces

Honoured assembly, dear friends,  
There is no closer or firmer cooperation than that which is sealed with a universally noble goal! This is testified by history. This behest was handed down to us by our ancestors, and this is a stimulus, the strength of which cannot be overestimated, for our Motherland, whose people, as we are well aware, are unanimous in their creative aspiration for ever greater well-being of their own country and for a lasting peace and justice in the whole world.

The strengthening of peace among nations was the aim of the recently held World Congress of Peace Forces in Moscow, which united a multitude of people of different world outlooks and political views. Peace and all-round development of conditions of peaceful coexistence and cooperation of nations open up truly life-asserting prospects, and we believe that our efforts and that of all people of good will for peace will prove to be that source which will draw all mankind in the end onto the road of creative labour for universal well-being and prosperity.

The World Congress of Peace Forces in Moscow, whose results we are now assessing, was, as we expected and hoped, a stirring example of unanimity of its participants and of many hundreds of millions of people in all countries they represented, who have realized the need for the cooperation of nations, or, rather, for fraternity, to understand the vitally important problems facing contemporary mankind and ways for settling these

problems. We note with joy and great satisfaction this manifestation of growing unanimity which we regard as sign and a pledge that each one of us, participants in the world peace movement, will fulfil worthily and honourably his mission of Man to perfect himself in goodness, truth and peace.

As a delegate to the World Congress of Peace Forces, I deem it necessary to mention here the beneficent participation in it of Leonid Ilyich Brezhnev, whose profound and realistic analysis of the international situation proved helpful in the reflections and actions of our Congress. Dear friends, we are all aware that the participation of the Soviet leaders in the Congress was natural and legitimate, because indisputably, as the whole world knows today, the policy of our state is genuinely peace-loving, and expresses the true and constant desire of our entire people for peace, mutual understanding and cooperation with other nations. This aspiration of ours for universal peace has also been proven through the successful activities of many Soviet public organizations, whose task is to strengthen peace and develop friendship and cooperation of peoples of our country with peoples of other countries. Representatives of the Russian Orthodox Church are taking part in the work of many of these organizations, with deep satisfaction and enthusiasm. We are doing everything we can to enhance the success of this noble work.

Estimable assembly, I deem it my duty to mention with gratitude the major contribution made towards the preparations and holding of the World Congress of Peace Forces, by many world, conti-

The meeting was held at the Hall of Columns of the Trade Union House in Moscow on November 27, 1973.

mental and national religious organizations, and many Christian Churches of various countries, which have approached the idea of holding this outstanding peacemaking forum with laudable benevolence and have actively promoted its success. Our Russian Orthodox Church also took part, as far as she could, in the preparations and holding of this Congress.

Religious figures who had actively and fruitfully participated in all the work of the World Congress, came on the invitation of the Russian Orthodox Church, on October 29, 1973, to our Trinity-St. Sergius Lavra in Zagorsk. Over 300 representatives of many religions—Christians of various professions, Moslems, Judaists, Buddhists—got together to discuss ways and means for intensifying the contribution made by religions towards the consolidation of international security and cooperation, the establishment of national independence of peoples and the strengthening of peace.

The general and firm conviction arrived at in the course of a very broad and lively discussion was that the duty of all religions, their clergy and laity was their day-to-day participation in the work to strengthen peace among nations. Fostering in believers fraternal love, respect for people of other race and nationality, of different convictions, traditions and way of life, must serve this lofty goal. Religious circles must render all-out support to all positive occurrences in international life, and to serve steadily the

easing of international tensions and the building up of a just world. Giving a high appraisal to the work of the World Congress of Peace Forces, the participants in the Zagorsk meeting declared their intention to exert maximum efforts to realize its results, to bring them to the consciousness of broad circles of believers, and to strive to consolidate the peacemaking efforts of the religious people with kindred efforts of all men of good will.

In speaking highly of the Congress results we are convinced that they stimulate peace forces towards even more energetic activity for the benefit of peace and progress of all mankind. I assure you, that the Russian Orthodox Church, loyal to her patriotic and peace making traditions, will do everything depending on her, to realize the Congress decisions most effectively. This end will be served by sermons preached from church pulpits, publications, our inter-Church ecumenical relations, and our other possibilities. We shall strive to intensify further our service to the good of universal peace.

From the bottom of my heart, I wish you all, dear friends, the greatest success in your labours for the glory of our Motherland and for consolidating peace throughout the world.

May the cooperation of men of good will in the struggle for the reign of lasting peace and justice for all peoples grow and expand!

### **Telegram from Willi Stoph to**

**Metropolitan NIKODIM of Leningrad and Novgorod,  
President of the Christian Peace Conference  
and Dr. TOTH, General Secretary  
of the Christian Peace Conference**

Esteemed Mister President,  
Esteemed Mister General Secretary,

Please accept my cordial thanks for your good wishes on the occasion of my election as the Chairman of the State Council of the German Democratic Republic.

Permit me to wish you, in the future as well, big successes in your well-merited labours in the interests of peace, and of personal well-being.

**WILLI STOPH,  
Chairman of the State Council of the GDR**

Berlin,  
October 31, 1973



# COMMUNIQUE

## Issued by the CPC International Secretariat Meeting on December 5-7, 1973, in Prague

The International Secretariat of the Christian Peace Conference held a meeting in Prague from December 5-7, 1973, chaired by General Secretary Dr. Karolyi. The main points on the agenda were to assess the Moscow Congress of Peace Forces (October 25-31, 1973) and to outline the work of the CPC for next year.

General Bishop Dr. Jan Michalko, a member of the Working Committee, described the course and conclusions of the world Congress in Moscow. Among other things he emphasized that work for peace corresponded to the mission of the Church and the spirit of ecumenicity. Consequently, many Christians and churches participated in this world parliament as an integral part of the peace forces. In the discussion, the most important results of the Congress were summarized again with a view to their elaboration by the CPC study commissions and their implementation in the movement's future activity.

In his report, the General Secretary devoted particular attention to Chile, the Middle East and European security. He stressed the need for worldwide solidarity with the Chilean people. It was pointed out in the ensuing discussion that solidarity with the Palestinian cause is an inalienable part of the struggle for peace in the Middle East. With regard to supporting the second round of the Conference on European Security and Cooperation, another assembly of European public opinion seemed necessary.

In the sphere of its cooperation with the UN, the Christian Peace Conference will concentrate on supporting the idea of a world disarmament conference.

K. Koster (the Netherlands) informed the International Secretariat about the situation in Chile on the basis of his personal experience.

The International Secretariat discussed numerous activities for next year. Among other things, the international study commissions will hold their second meetings. In order to determine all the details of research activity, the leaderships of the study commissions will meet for a consultation in Prague on December 8, 1973, immediately after the meeting of the International Secretariat. The International Commission will hold its second meeting in Budapest from January 17 to 21, 1974. The study section will meet from January 22 to 25 in Buckow (GDR). As part of its preparations for the International Women's Year, to be observed on UN initiative, the CPC will organize a women's meeting on January 15-16 in West Berlin. From March 12 to 16, 1974, the Working Committee will discuss in Prague the theme: "The Cooperation of All Peace Forces and the Role of the Christian Peace Conference." The International Secretariat was also informed that the first stage of the work on the planned peace lexicon had been completed.

The International Secretariat was unanimous in the opinion that the Christian Peace Conference should take into consideration its Asian members' request that it devote more attention to the problems of that continent. At the same time, good relations with the All Africa Conference of Churches are to be further expanded, and initiatives corresponding to the new situation in Latin America developed.

The International Secretariat thanked the regional office of the member-Churches in the CSSR for their initiative and hospitality.

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The Russian Orthodox Church was represented by Hieromonk Iosif Pustoutov, a member of the CPC International Secretariat.

## Thorny But Beneficial Path

On the eve of the meeting of religious figures which took place in the Trinity-St. Sergius Lavra on October 29, a sermon on the Gospel reading of the day was delivered in the Patriarchal Cathedral of the Epiphany: *A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold* (Lk. 8, 5-8). And so it was with God's word on peace for many years. There was little good ground for it to take root and flourish while rocks and thorns were in plenty. Fortunately the time has come when peacemakers of the East, West and the Third World have joined their efforts to remove the rocks and thorns, thus extending and clearing the ground for the seed of peace.

In a concise form, this sermon reflected those important events in international life which enlarged "the good ground" for the forces of peace, justice and truth. Let us review the most important of them. Firstly, the end of the war in Vietnam. The Pentagon has abandoned the idea of a military solution to the Vietnam problem, which it held to for nearly ten years. Prolonged negotiations between representatives of the DRV and USA have led to agreements which provided a political settlement in Vietnam based on the recognition of the rights of all the patriotic forces to participate in the setting up of a peaceable South Vietnam. A political settlement has also been started in Laos. Relations are being normalized in South Asia, i. e. between such countries as India, Pakistan and Bangladesh.

Significant advances have been made recently in relations between the socialist countries and the West European countries—with France which was one of the first to adopt the course of constructive cooperation of states with differing social systems, with the Federal Republic of Germany, Italy, and a

number of other countries. One of the most important indications of the change for the better in the whole system of international relations were the treaties concluded by the Soviet Union, Poland and the GDR with the Federal Republic of Germany. These treaties are based on the recognition of the inviolability of the existing frontiers, and contain commitments to refrain from the use of force in international issues. West Germany, which was not only a hotbed of the "cold war" but also its main bridgehead practically throughout the postwar years, has succeeded in overcoming the revisionist forces and normalizing relations with socialist countries—the Soviet Union, Poland and the German Democratic Republic. The quadripartite agreement on West Berlin which has ceased to play the role of "a frontier city," i. e. to be a cause of persistent frictions between the East and West should also be noted. The admission of the two German states to UN membership was an event of no less importance. All this has improved the situation in Europe, an expression of which has been the European Conference. The very fact that this Conference is taking place, with practically all the European countries, the United States and Canada taking part, the joint discussion of questions to guarantee peace and security in Europe, and establish peaceful cooperation are great achievements.

Important changes have also taken place in the relationship between the United States of America, the biggest capitalist power, and the Soviet Union, the biggest socialist power. Within the last two years Soviet-US summit meetings have been held: in May 1972, the US President came to Moscow for meetings and talks with Soviet leaders and in June 1973, the CPSU General Secretary paid a return visit to the US, which also resulted in a number of important Soviet-American agreements, among which the one on the prevention of nuclear war was most highly appreciated by the world public. The agreements concluded in Moscow in May 1972 and in Washington in June 1973 have been a turning point in Soviet-American relations.



onship—from confrontation to detente and mutually beneficial cooperation.

On October 30 (the day before the Congress closed), talks began in Vienna on the reduction of armed forces and armaments in Central Europe—for the first time in the history of Europe and the world for that matter, the problem of reducing armies is being decided.

Noteworthy also is the fact that the Congress opened at a time when the hostilities that had broken out in the Middle East were suspended by the Security Council resolution.

A characteristic feature of these major international acts is that they have all been achieved through negotiation. Decisions have been made voluntarily by all sides concerned and not imposed by one side or sides upon another side or sides. The most important principle of international relations recorded in the UN Charter—rejection of war as a means of resolving international conflicts—is finding its way into life.

The idea that the rejection of war in this age of thermonuclear weapons is a precondition of human survival is winning over the minds of men in all the corners of our globe. This is especially true of Europe. The “crowded European house” has become an acute fire hazard due to modern means of mass destruction. As a result, maintenance of peace in Europe has become an imperative necessity, and the utmost development of diverse peaceful cooperation the only sensible solution.

Such are in brief those trends in international life—visible and invisible—which have multiplied “good ground” for the seed of truth, justice, peace.

And who precisely are labouring in this noble sphere? First of all the socialist forces, the socialist community of nations. Due credit must be given also to those realistically-minded Western statesmen who are striving to embark on a course of peaceful dialogue with states belonging to a different social system. No lesser role is being played in this process by countries which have thrown off the colonial yoke and have won national independence. Very active in this field have also been social organizations for peace, to which the joint action of communists, Socialists, Social Democrats and Christians has contributed in

no small measure. Such was the international situation when the World Congress of Peace Forces opened in Moscow.

Since the international congress “Friends of Peace” (Paris, 1869), which unanimously adopted a resolution urging the disbandment of all armies, representatives of the world public have held numerous congresses demanding to beat swords into ploughshares. But never have their voices sounded so powerfully as now. 143 countries, i. e. practically all the countries of the world—big and small and belonging to differing social systems and levels of industrial development—have sent representatives to the Congress. Over 120 international organizations engaged in various activities were united in Moscow on a common platform—a platform of peace. Delegates from over 1100 national organizations have attended the Congress irrespective of their internal political conditions, views, convictions and religions.

The Congress (October 25-31) unanimously adopted an appeal to all men and women “to unite their efforts to ensure that a just and enduring peace should prevail on earth.” On behalf of the peoples of the world the Congress put forward nine demands, the implementation of which is essential for the better future of all mankind.

The Follow-Up Action document passed by the Congress will promote the further consolidation of all peace-loving forces in their joint efforts to carry out the decisions adopted, and to strengthen peace and security.

In the Communique of the World Congress of Peace Forces, its 14 Commissions, drawing upon their fruitful work, summed up the positive results of their discussions and conclusions and worked out a common approach to problems whose positive solution will guarantee that the successes achieved in the 1970s will lead to a durable peace on our planet.

The meeting of religious figures—delegates to the Congress—held in the Trinity-St. Sergius Lavra on October 29, 1973, differed from the earlier ones convened there just as the Congress of Peace Forces differed from those preceding it.

The Academy Church of the Protecting Veil of the Mother of God where follo-

wers of all the religions of the world held their sessions was overcrowded. From the tribune sounded Russian, English, French, German, Spanish, Italian, Armenian, Mongolian and even Hebrew. During the luncheon which followed in the spacious Refectory Church of St. Sergius practically all the languages of the world could be heard. This meeting, however, differed from the earlier ones not only in the number of people assembled or in those who took the floor.

In his opening address Patriarch Pimen outlined the key problems of the struggle for peace, the solution of which all mankind was waiting for. The debate that followed reflected the turn to temporal affairs which many Churches were making today. Speakers spoke of the fact that it was impossible to achieve peace if religions do not busy themselves with the social and economic needs of humanity and do not take an active part in the peace movements. Dr. Russel Chandran, a CPC representative, spoke in detail about this. He said that religion brought man spiritual peace and made him happy. That we should strive for reconciliation, justice, happiness for all men since personal happiness was impossible without general happiness. And the achievement of this, Dr. R. Chandran concluded, was God's behest.

Peace cannot be secured without the universal recognition and implementation of the principle of peaceful coexistence. Peace cannot be ensured without ending the arms race which swallows up 200 billion dollars annually needed so badly for peaceful projects. Disarmament, including nuclear, is the prime task of all men. One of the tasks of Church organizations and the faithful is to achieve a change of attitude in people who regard the arms race as something inevitable. This dangerous psychological inertia must be broken. Much was said for the creation of these major prerequisites of peace in the speeches of Patriarch Pimen, Patriarch Maksim of Bulgaria, Metropolitan Justin of Moldova and Suceava (Romanian Orthodox Church), Canon Raymond Goor (Roman Catholic Church), and followers of the Muslim and Buddhist faiths.

Peace cannot be made secure while colonialism, neocolonialism, apartheid and other forms of national oppression

persist. Shame of mankind—such was the name given to these phenomena by speakers in the debate. Disgraceful too is the fact that 30 million people are still living in colonial bondage. It is impossible to establish a lasting peace on earth until an end is put to the aftermath of colonialism, and while starvation, poverty, disease, oppression of one by another, and social injustice are still raging in the greater part of the globe.

Much attention was paid to these problems by many participants in the meeting. Canon Burgess Carr, General Secretary of the All Africa Conference of Churches, stressed in his speech: "We see discrimination, oppression, the prosperity of some at the cost of others not only in Africa, but in many other areas of the world we live in. It is difficult to establish peace under such conditions."

These problems were also referred to by His Holiness Supreme Patriarch-Catholicos Vazgen I of All Armenians. But he spoke of their "reverse side," i.e. of the beneficial influence which their solution in the Soviet Union exerted on the life of its peoples: "Equality of all nations—big and small—in our country, social justice, liquidation of racial and all forms of discrimination in politics and economics, cooperation of all our peoples in all spheres of cultural, political and economic life—these are the contributing factors that have consolidated peace... The will of the Lord", the Patriarch-Catholicos said in conclusion, "has been fulfilled on earth."

The grave danger to the cause of peace with which fascist and racist regimes in Chile, Spain, Portugal, South Africa and Rhodesia were fraught was pointed out by many speakers in the debate and especially by Princess Cecilia de Bourbon Parma (Spain).

Naturally, ways and means capable of increasing the Churches' contribution to peace were discussed at the meeting in the Trinity-St. Sergius Lavra. And here too, one might discern new notes in speeches of many who took the floor. Nowadays, they said, the sowers of God's word of peace are not only those in holy orders but all believers who must carry it into the world and clear up "good ground" to sow and cherish it, in order that it may bear "fruit an hundredfold."



In his speech Patriarch Pimen underlined the need for drawing more Christians into the ranks of peace champions. Canon R. Goor said that we must find ways to unity in love with all people in order to secure peace. Metropolitan Justin (Romania) seconded him saying: "With all people on earth we must affirm the ideal of peace the world over." Father G. David, an Italian priest, read a poem dedicated to the peace fighters and Rabbi Fischman of the Moscow Choral Synagogue said a prayer composed in their honour. Followers of the Muslim and Buddhist religions also called for the extension of the ranks of peace supporters among the faithful of all regions and Churches.

Some religious figures took up the problem of reconciling differences among the Christian Churches. Canon J. Carr called on the Christians to settle their religious disputes. He said that reconciliation in general is a very difficult process, but the Lord had granted the Christians the opportunity to do so and they must persist on this path. Of this also spoke Dr. Otto Fuchs who addressed the meeting on behalf of the Berlin Conference of Catholic Christians in

Europe. "We have not yet achieved among Churches even such relations as exist today among states," he said. CPC Vice-President Bishop Tibor Bartha (Reformed Church of Hungary) declared that the World Congress of Peace Forces challenges the Christian Churches. The Congress has united the most diverse political forces in the struggle for peace at a time when many Christian Churches are still waging a "cold war" among themselves.

Reconciling differences among Churches is a complicated and protracted process. What is needed now is to create conditions where these differences would not hamper united action of all believers in the defence of peace.

The main thing is to prevent war. There have been fourteen thousand wars over the last 1500 years in which some three billion people have perished—the total number of people now living on earth.

Put yourself in the place of every imperfect soul appearing before God and you will see how beneficial is this struggle for peace. Verily blessed are the peacemakers!

SVETLANA ANIKINA

## Canada Session of the CPC Working Committee

At the invitation of the United Church of Canada, the CPC Working Committee\* held its regular session on the North American Continent for the first time. Hospitable hosts placed at our disposal their Church centre "Cedar Glen," situated in a very picturesque countryside near Bolton.

Many participants in the session flew to Canada via Moscow and for that reason a businesslike atmosphere was established in the plane immediately after it took off from the Sheremetievo Airport.

Exchange of opinions on the latest international developments went on; Chile and the destiny of its people were discussed. CPC General Secretary Dr. Karoly Toth put the final touches to his report, and members of the CPC Prague headquarters settled the remaining practical issues.

At the Toronto airport we were met by members of the Preparatory Committee, and Mrs. Winifred Seigel, a member of the Working Committee, warmly greeted us. We were then taken to Cedar Glen by chartered buses.

The session was scheduled to start on September 24 in the evening, and so on the 23rd our hosts arranged a trip to famous Niagara Falls which greatly impressed us all. It is proper to note here that our hosts did their best to make our session a success and that we would feel at home. We all felt grateful for this to

\* This committee is a CPC leading executive body. It is responsible for implementing CPC tasks during intervals between All-Christian Peace Assemblies or sessions of the Committee for the Continuation of Work of the CPC (CCW). The Working Committee deals with current issues in conformity with the general line elaborated by the All-Christian Peace Assembly of the CCW of the CPC.

the Preparatory Committee of the United Church of Canada headed by Rev. N. W. Oake and to Mrs. Winifred Seigel.

This session of the CPC Working Committee was attended by 50 persons—members, observers and guests. To the deep regret of our Canadian brothers and all of us participants in the session, CPC President Metropolitan Nikodim of Leningrad and Novgorod could not attend because of illness. For this reason, the session was chaired by CPC Vice-President Bishop Dr. Tibor Bartha (Reformed Church of Hungary). The Russian Orthodox Church was represented at the session by Bishop Makariy of Uman, entrusted by Metropolitan Nikodim to deputize him as a member of the CPC Working Committee, Aleksey S. Buyevsky, member of the CPC Working Committee, and Hieromonk Iosif Pustoutov, member of the CPC International Secretariat.

This session of the Working Committee was devoted to the theme "The UN and Contributions of Christians to World Peace." The participants discussed issues relating to UN activities and considered CPC possibilities for cooperating with this world organization. Reports on this main theme were made by Mrs. Helvi Sipila, Assistant Secretary-General of the UN, and Dr. Carl Soule (USA), member of the Working Committee. Both speakers stressed that the Christian Peace Conference commanded considerable possibilities of cooperating with the UN after having been granted

the NGO Statute at the UN Social and Economic Council. Dr. Carl Soule dwelt on the fact that the UN principles were in accord with just demands of the modern humanity and that the organization itself, being a creation and tool of man, served providential ends. It is a duty of the Christian peacemakers to persistently support UN peace efforts.

Those taking part in the debate stressed the need for the CPC to have its own representative at the United Nations. Then the Resolution on CPC's Support of the United Nations was adopted and, later on, submitted to Mrs. Sipila at the UN headquarters in New York by CPC delegation composed of D. H. Mochal'ski (FRG), Bishop Makariy of Uman, Bishop Dr. A. I. Show (India), Prof. H. Warris (Finland) and Dr. C. Soule (USA).

The CPC Working Committee discussed the Middle East and adopted a resolution on this question. This resolution stresses that the CPC flatly rejects all religio-ideological justifications for the Israeli aggression and the racialist orientation of Zionism and advocates speedy implementation of the UN Security Council Resolution No. 242 of November 22, 1967, which should lead to peaceful and just solution of the Arab-Israeli conflict.

In its Statement on South Vietnam the Working Committee expresses its deep concern over the violations of the Paris Agreement on the cessation of war and the reestablishment of peace in Viet-



The main building of the centre of the United Church of Canada in Cedar Glen





**The participants in the session of the CPC Working Committee in Canada**

am, and voices its anxiety over the fate of more than 200,000 political prisoners of the Saigon regime.

The Working Committee sternly condemns in its statement the military junta now in power in Chile and which murdered the President of the Republic, Dr. Salvador Allende, and overthrew by force the Popular Unity government, which tried to bring about social and economic transformations in the country through constitutional means. The Working Committee appeals to all Christians to be united in demanding that the human rights of the Chilean people and those of the political refugees be respected.

In its Statement on Disarmament, the Working Committee notes that the prophecy of Isaiah concerning the beating of swords into ploughshares (Is. 2. 4) still remains to be fulfilled. Arms expenditures reach over 200 billion dollars annually. The CPC supports wholeheartedly the UN decision to hold a world conference open to all states on disarmament.

In its Statement on Southern Africa the Working Committee condemns the colonial war waged by Portugal in Mozambique and Angola, and advocates expanding contacts with various African church organizations (the All Africa Conference of Churches, for example)

and supporting their anticolonial and liberation initiatives.

The Working Committee in its Statement on Europe records its satisfaction with the results of the Conference on European Security and Cooperation in Helsinki and expresses its hope that the work of this conference in Geneva will be successful.

The Working Committee heard the report of General Secretary Dr. Karoly Toth on the CPC activities since the last session of the Working Committee held in Moscow. He outlined the CPC basic position in connection with the development of political events. He spoke of the broad understanding of ecumene acquired by the CPC through its practical work for peace. The discussion of the future actions centred mainly on the CPC contribution to the World Congress of Peace Forces to be held in Moscow a month later.

Thanks to the Canadian organizers of the session, its participants had numerous meetings with various public representatives of the country, an encounter with journalists and a panel discussion, at which some members of the CPC Working Committee told of their peacemaking within the framework of the Christian Peace Conference.

All the members of the Working Committee were received by Dr. Bruce, Mo-

derator of the United Church of Canada, and by her other leaders at the Church centre on September 24. Moderator Dr. Bruce and CPC Vice-President Dr. Tibor Bartha exchanged speeches at the reception. The moderator spoke of the interest evinced by the United Church of Canada in the CPC activity and expressed his hope that his Church's contacts with this organization of Christian peacemakers would be continued. In his turn Bishop Tibor Bartha told briefly of the CPC history and its present tasks, and thanked Canadians for their hospitality and called on the Canadian Christians to strengthen their brotherly cooperation with the Christian Peace Conference.

The leaders of the United Church of Canada wholeheartedly recalled the exchange of delegations with the Russian Orthodox Church and expressed their hope that such contacts would be continued.

Members of the Working Committee had a friendly meeting with representatives of the Canadian press at the Toronto University. It was led by Mr. Forrest, Editor-in-Chief of the "*Observer*," a journal of the United Church of Canada. They also attended the "Canadian-American evening" arranged after one of their evening sittings and discussed the peacemaking of Christians and Churches in North America with representatives of the Church press in the USA and Canada.

In honour of the participants of the session the city of Toronto gave a banquet which was headed by Archbishop Edward Walter Scott, the Primate of the Anglican Church of Canada and Deputy Chairman of the National Council of Churches of Canada. It was attended by Canadian Church dignitaries, representatives of the Federal Government of Canada and of the public. Many of those present at the reception took part in the dialogue on Canada's role in defence of peace on earth.

The CPC Working Committee received a telegram of welcome from His Excellency Pierre Elliot Trudeau, Prime Minister of Canada. CPC President Metropolitan Nikodim of Leningrad and Novgorod sent the session a special mes-

sage of greeting, which was read out by Bishop Dr. Tibor Bartha, CPC Vice-President. The Working Committee sent messages of gratitude to Prime Minister Trudeau and Metropolitan Nikodim, signed by CPC vice-presidents and the general secretary.

At the invitation of a member of the Working Committee, General Bishop Jan Michalko of the Lutheran Church of Slovakia, the CPC Working Committee decided to hold its next session in Czechoslovakia, in March 1974.

The session of the Working Committee closed with an ecumenical service led by Bishop Tibor Bartha and Rev. N. V. Oake.

On behalf of all the participants in the session CPC Vice-President Bishop Dr. Tibor Bartha thanked the Canadian brothers for their generous and warm hospitality and excellent arrangements which they had made and which enabled the Working Committee to hold its session in Canada so successfully.

**Hieromonk IOSIF PUSTOUTO**  
Member of the CPC  
International Secretariat

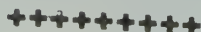
## Awards of the Peace Committee

On December 7, 1973, I. A. Stroganov, Vice-Chairman of the Krasnodar Territorial Peace Committee, delegate to the 1973 World Congress of Peace Forces, in the presence of I. N. Poznyev, authorized representative of the Council for Religious Affairs of the USSR Council of Ministers for the Krasnodar Territory, presented certificates for active participation in the work of the Soviet Peace Fund and for donations sent in in the interests of strengthening peace, freedom and security of nations, to Archbishop Aleksiy of Krasnodar and the Kuban, and to the Krasnodar Diocesan Board.

I. A. Stroganov stressed the archbishop's understanding of the need for further consolidating the peace forces and his timely appeals to parish communities for active support in strengthening the Peace Fund.

In his reply the archbishop said that it was his duty to be attentive to the work of the World Congress of Peace Forces in Moscow and that they had marked this event by an additional donation to the Peace Fund and had called up the parish communities to follow their example and promised to do everything possible in the future, too, for the triumph and consolidation of peacemaking.

**Archpriest NIKOLAY GETMAN**





# ORTHODOX SISTER CHURCHES

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## A Visit to St. Spyridon in Kerkyra

**E**arly on the morning of August 11, 1973, our airplane carried us up into a cloudless, green-blue sky from Athens airport as we set out for the island of Corfu (Gr. name Kerkyra) where we were to assist at the celebrations for the feast of St. Spyridon the Miracle Worker, erstwhile bishop of the ancient Cypriot city of Tremithus. Beneath us we saw Corinth and Patrai at past and the blue expanses of the Ionian Sea that dissolved into the boundless blue of the sky. The even hum of the engines brought on a thoughtful mood recalling forth memories of events ancient and modern, that enhanced our sense of expectation of new impressions and experiences that would soon be upon us. The island of Corfu is associated with spectacular victory scored by the Russian fleet in the long history of Greece's struggle for independence at the beginning of the 19th century. This island, which, in the Middle Ages, had served as a refuge for pirates and as a citadel for the crusaders, together with the whole group of islands making up the Ionian archipelago was taken over as a French garrison in 1797, thus coming to provide an important base for French armed forces pressing England and Turkey in the Mediterranean.

Units of the French army occupying the islands terrorized and plundered the local population quite mercilessly. In order to break the Greeks' stubborn resistance, the French on one occasion bombarded and burnt down the Manduio district of Kerkyra, the island's main town. Soon after this Russia sent a squadron of ships into the Mediterranean. The squadron was commanded by that most talented of admirals F. F. Ushakov, "Suvorov of the Seas" as he was called.

In September 1798 Ushakov's squadron came to these waters to liberate the Ionian Islands. The squadron consisted of a mere 16 warships and liaison craft with marines and crews numbering 7,500, and 800 guns between them. During the whole operation Ushakov's men were up against a severe shortage of ammunition, food and even clothes. For Russia this operation marked the beginning of the great sacrifice which her people were to make in order to liberate Orthodox Greece and the Balkan Slavs from Turkish rule. At that time, in 1798, one of the first objectives—that of ensuring the survival of the Greek population on the Ionian Islands—was achieved. After a number of lightning victories and the Russian squadron's capture of all the islands in the archipelago, despite its small size the battle-worn Russian squadron embarked on a four-month siege of the excellently fortified islands of Corfu and craggy Vido that protected the former from the northern side. The siege dragged on, for the Turks were far from active and failed to send their troops required for the landing in keeping with their obligations as allies. On March 1 (February 18) Admiral Ushakov started to bombard the fortified island of Vido which appeared well nigh impregnable. His naval manoeuvres and cannon bombardment were so successful that the Russian landing force had captured the island by two o'clock in the afternoon. And this despite the fact that the Russian sailors had been obliged not only to take on the enemy garrison, but at the same time to vouchsafe the security of the local Greeks in the face of 2,500 greedy Turks, who, while refusing to participate in the storming of the island, were all too eagerly awaiting the chance of plundering the defenceless popula-

tion once liberated. It took another five days before the fortress on Corfu capitulated without putting up any resistance. The 3,000-strong garrison on Corfu which surrendered to the Russian squadron had manned one of the most strongly fortified fortresses of that period and was headed by representatives of top governing bodies and three generals. Close on 650 cannons of various calibre were captured, over twenty ships and large quantities of ammunition and food supplies. The local population's joy knew no bounds. "The Greeks' happiness was utterly real and defied description. The Russians were given a welcome as if they were returning to their native soil. They were received as brothers; many children whose mothers had taken them along to meet our troops kissed the hands of our soldiers as if they were their own fathers. The Russians who knew no Greek made do with nods of greetings on all sides and kept repeating: 'Greetings Orthodox brothers!' to which the Greeks responded with loud 'Hurrahs!'" wrote Captain-Lieutenant Egor Metaxa in his *Marine Notes* (St. Petersburg, 1915, p. 220) after taking part in the operation. The capture of the strong naval fortress on the island of Corfu was accomplished by a force small in number and in extremely difficult conditions. The significance of the Russian fleet's victory was duly recognized by Ushakov's contemporaries. The great general, Suvorov, enthusing over Ushakov's skilful manoeuvring, said that he wished he could have taken part in the battle of Corfu even in the capacity of a midshipman.

In response to Russian initiative the Republic of the Ionian Islands was proclaimed in 1799 throughout the archipelago. Ushakov established a broad-based system of self-government ensuring rights of franchise for all strata of society and he also drew up a draft constitution. Ushakov went out of his way to see to it that the peasants were also enfranchised. The magnanimity of the Russian sailors was long remembered on these islands where Admiral Ushakov was referred to as the Greeks' father. Unfortunately the departure of the Russian fleet was followed by a new wave of bloodshed for the Orthodox Greek population, which had known a brief respite

of freedom under its strong protection. The allied governments of Austria and Britain strove to prevent the consolidation of Russian influence in the archipelago. In keeping with the Tilsit Peace 1807 the islands were handed over to Napoleon.

Other memories in connection with the island of Corfu also come to mind.

After the Greek uprising and fierce battles for independence, this time against the Turks, in 1821 Ioannis Kapodistrias (1776-1831), a native of Corfu and prior to that a member of the Russian diplomatic corps, became the first president of independent Greece. His grave is also on the island. Other natives of Corfu who figure prominently in Russian ecclesiastic history are well-known scholars Archbishop Evgeniy Bulgarskiy of Kherson (1716-1806) and one of his colleagues, a scholar, later to become Archbishop of Astrakhan, Nikifor Feotolov (1736-1800), who died in Moscow as the Father Superior of the Monastery of St. Daniel.

In the island's main city, Kerkyra, the relics of St. Spyridon, Bishop of Tremis, thus, have been hallowed for over five hundred years in the church that bears his name. Between the year 348 and the middle of the 7th century they were in Cyprus, revered by the descendants of the bishop's flock, but later when Cyprus was subjected to invasions they were taken to Constantinople. Then in 1453 just before the Turks captured Constantinople, a priest, Georgiy Kaloheret, a pious worshipper of the saint took his relics together with those of St. Theodora Empress of Byzantium († 867), who had re-established the veneration of icons, and brought them to Corfu by way of Serbia. Since then they have been the most important holy relics in both the town of Kerkyra and the island of Corfu as a whole.

There are five feasts of the saint celebrated on the island: Saint Spyridon's beatific death is celebrated on December 25 (12), when his relics are brought forth from the sacristy for three days of public veneration—on the eve of December 11 to vespers on December 13. At these days special molebens are chanted to the saint. On the first Sunday of November, on Palm Sunday, Holy Saturday and August 11 solemn liturgies are conducted.



by an assembly of bishops when the relics are carried round the whole island, an occasion for which the faithful gather from all around. These liturgies are held in memory of the miraculous succour which the saint had given the people of the island. It is possible that the feast, in particular, is linked with the destruction of the Russian fleet in 1798 which took place on November 20 (7) and was followed by a triumphal entry into the island on March 6 (February 23).

I also recalled how a year ago, during my visit in December 1972 to the island of Cyprus with a delegation from the USSR-Cyprus Friendship Society, I had expressed the wish for an opportunity to visit the old resting place of the saint, here, on December 25, the faithful from all over the island around congregated for the solemn celebration of his feast. His Beatitude Archbishop Makarios of Cyprus kindly took note of my wish and gave me his blessing to celebrate divine service on the island. However, in view of the circumstances pertaining at the time in connection with the activity of the rebel Metropolitan and the programme of our tour, it made it impossible for me to visit the ancient shrine of St. Spyridon on that occasion—I had to be content with the celebration of a liturgy in one of the magnificent churches of Nicosia. With deep regret I left Cyprus in the hope that sometime in the future I might have the opportunity of visiting the ancient shrine of St. Spyridon. It was therefore with particularly profound emotion that I celebrated a festive service in memory of the saint on December 25 (12) in the Moscow Church of the Resurrection (Voskresenie Sloveshchego) on the Usensky Vrazhek, where a service is held annually in his memory before an icon with his holy relics, and where Bishop Spyridon's name is mentioned daily during the dismissal amongst the names of the church's patronal saints.

And now, at last, at the kind invitation of Bishop Vasilius of Euripos, Vicar of the Archbishop of Athens, who before his consecration as bishop had spent many years as preacher in the metropolitanate of Kerkyra, I was bound, together with him and Archimandrite Timotheos, the rector of the Russian church in Athens, and two hierodeacons for the island of Corfu, for the celebration of the

feast I had looked forward to for so long and which was to be such an interesting new experience for me. After a flight of fifty minutes we landed on the low-lying part of this mountainous island on a large airfield ringed round with hills. During the hour we had been travelling the temperature had risen considerably. We made our way into the town by car as rapidly as possible where we found ourselves in the thick of the festivities. Our car had passed believers hurrying to the celebrations on our way into the town. Some walked alone and others with their families, they were all wearing national dresses. Some were on bicycles, others on carts harnessed to donkeys and small horses. There was also the odd car to be seen but the great majority were on foot.

The nearer we approached the church the thicker the crowds grew. When I left the bishop's house together with the other hierarchs to make my way to the church through narrow little streets it required a special escort to help us push our way through the thick throng. Inside the church the crowds were tightly packed and it was close. Candles were burning on every side and the people who had stayed on after the Liturgy together with new arrivals were crowded together and looking over each other's shoulders in anticipation of the celebrations that were about to begin. Many who were standing by the railing of the solea or found themselves pressed up against the walls in the corners were meekly whispering prayers. The hierarchs, fully robed in their festal vestments, and the assembly of the clergy took up their places before the altar.

The relics of St. Spyridon are kept in the sacristy of the church to the right of the sanctuary. The dried-up body of the saint in a small cap of fine bast (koukolion) completely robed in hierarchical vestments with red velvet boots on his feet stands upright in a silver reliquary under a glass cover. The worshippers come forward and kiss the saint's feet when the reliquary is carried out to a special place before the iconostasis to the right of the patronal icon of our Saviour. Among the many costly ornaments hung in garlands round the reliquary are two panagiae of Russian craftsmanship. One of these was donated by the present Patriarch of Antioch, then Metropolitan

Elias, and the other by the late Metropolitan Athenagoras of Sebastye from the Church of Jerusalem, a faithful and sincere friend of the Russian Church. Eternal memory be his!

A palanquin on which to carry forth the saint underneath a large embroidered canopy had been prepared for the festal procession. Candle-bearers dressed in special attire took their places before the reliquary each carrying large candles over six inches in diameter and decorated with gilt crowns and wreaths of flowers with coloured ribbons. They are held aloft supported on special belts round the waists of the candle-bearers. Then came the hierarchs preceded by hypodeacons and deacons, and behind the hierarchs, clerics of all ranks, the choir, a military brass band complete with drum major, and several platoons of local troops. The streets rang with the chanting of canticles, the ringing of bells and the strains of slow marches played on the brass instruments to which the musicians had given a dazzling polish for the occasion. The streets were lined on both sides by row upon row of people assembled along the route of the procession. There were many tourists among the worshippers and spectators who stood out in the throng because of their inappropriate attire which were extremely long and wide or of mini size. The soldiers marching along in silence and in parade step held in check over-excited amateur photographers who ran too far out into the roadway. The clicking of camera-shutters and whirr of cine-cameras from the packed crowds lining the streets continued all the time.

The procession made two halts for the reading of the Gospel, the ektenes, and the kneeling prayers. As the procession neared the church a file of people hoping for merciful succour from St. Spyridon knelt along the line down the middle of the road so that the sacred reliquary might be carried over them. Prayers of one of the pilgrims were quite unforgettable, those of a mother holding a sick child on her lap.

At last the relics were carried inside the packed church and placed before the iconostasis for veneration. Five hours later I went into the church again to pray once more to St. Spyridon. People came in, stood and prayed and went out, but

the church was still full and the light from all the candles as bright as ever.

Present at the festivities and at the luncheon given by the most hospitable Metropolitan Polycarpus of Kerkyra were Metropolitan Chrysostomos of Phocaia, Metropolitan Elias of Demetrias and Metropolitan Seraphimos of Thrycia. The guests also included representatives of the island's civic authorities and high ranking military personnel. I was the first Russian bishop to be ever present at these festivities.

Naturally of all the topics of conversation on that occasion one which provided the centre of attention was the brotherly relations between the Holy Churches of Russia and Hellas and the peoples of these two countries. One of the guests turned to me, with what seemed particular eagerness to find fault, and asked what I knew of the history of Russian-Greek relations on the island of Corfu. To the satisfaction of those present, although I was not prepared for the question as the whole visit was a stirring and unexpected experience for me, I was able to recall much that linked together the Russian and Greek peoples in the common struggle for the liberation of Hellas and refer to the spiritual ties binding our Churches, in particular our common veneration of St. Spyridon.

When the noon heat began to abate Metropolitan Polycarp took me and Archimandrite Timofey on a tour of the town on our way back to the airport showing us the local churches and the shrines and memorials.

In the church where the relics of St. Spyridon lie there are coats of arms of the west wall reminding the beholder of the island's Russian liberators. Metropolitan Polycarp told us that the local inhabitants know to this day that in the 18th century, some boys from among the islanders were taken to Russia to be given an education. Many of them went later to become illustrious fighters in the struggle for Greek independence from the Ottoman Empire.

We also visited the large cathedral where the relics of St. Theodora are enshrined. Celebrations in memory of the saint are held on February 24 (11).

The last estate in the Metropolitana of Kerkyra that we visited was the Monastery of the Most Holy Theotokos.



gh above the Heavenly Host." The quarters of this monastery were undergoing major repairs. In the small ornate principal church of the monastery worshippers' candles are alight before the miracle-working icon of the Mother of God throughout the day. In the narthex on the south side of the church is the burial-vault of the metropolitans of Kerkyra. It is of interest to note that Patriarch Athenagoras of Constantinople († 1972) had been metropolitan of the islands of Kerkyra (Corfu) and Paxi from 1922 to 1930. Also in the burial-vault are Greece's first president Ioannis Kapodistrias, his father and younger brother Antony. Their graves provide as it were a silent remin-

der of the joint struggle and courageous exploits of Russian and Greek heroes in the name of a free Hellas. Memories of their prowess are alive to this day. The worshippers, seeing a Russian hierarch for the first time, smiled in greeting, and tried to express their joyful emotion as I gave them my blessing or held out fading flowers in their hot hands, flowers that had grown on earth where so much Russian and Greek blood had been shed in a common cause. The spiritual source of these emotions is epitomized in the precious reliquary of St. Spyridon the Miracle Worker, who stands invisible praying before the Throne of God.

Archbishop PITIRIM



From August 7 to 10, 1973, Archbishop Pitirim of Volokolamsk paid a visit to the Russian St. Panteleimon Monastery on Holy Mount Athos. On August 9, Feast of St. Panteleimon the Great Martyr, its patronal feast, His Grace celebrated the festal Divine Liturgy with the brothers of St. Panteleimon Monastery and guests from other monasteries. The service was attended by Archbishop Gregorios of Cairo (Coptic Church). There were also pilgrims from many countries. On the photo: Archbishop Pitirim after the Divine Liturgy distributing the antidoron to those present.

## The Speech of Patriarch PIMEN

Delivered at a Reception in Honour of Those Taking Part in the  
VI Conversations Between Theologians of the Evangelical Church  
of West Germany and the Russian Orthodox Church  
(Trinity-St. Sergius Lavra, November 28, 1973)

Our beloved brother in the Lord, president Dr. Adolf Wischmann,

Deeply respected Mr. Ambassador of the Federal Republic of Germany.

Your Eminence Metropolitan Yuvenaliy,

Worthy archpastors, fathers, brothers and friends,

I extend a cordial welcome to all of you gathered here in the Trinity-St. Sergius Lavra, a historic centre of our Church's spiritual life and enlightenment, as regular participants in the six theological conversations between the Evangelical Church of Germany (FRG) and the Russian Orthodox Church.

It gives us great joy and deep satisfaction that these conversations have become a fine tradition in the life of our two Churches. We take it for granted that the present meeting, like the previous ones, is proceeding in a spirit of brotherly mutual understanding and love. We are also convinced that the successfully developing relations between our Churches are exerting a favourable influence on the strengthening of friendship between the FRG and the Soviet Union. Evidence to this effect is provided by the experience of our relations over the last two decades.

We set much store by the fact that in the course of these meetings each side is acquiring profound knowledge of the theological positions of the other, that the process of discussion is revealing similar and even common views between us on a number of important aspects of Church life, while the natural differences due to our confessional peculiarities are becoming considerably more comprehensible to us in their sources.

I take special pleasure in cordially welcoming that great enthusiast for developing relations between the Evangelical Church of Germany and the Russian Orthodox Church, that veteran leader of evangelical theologians' delegations at our conversations, the worthy Dr. Adolf Wischmann, who recently celebrated his 65th birthday. At the present time we are witnessing the creative prime of our beloved brother in the Lord, as a talented theologian, an active ecumenical figure and an eminent Church leader. With all our heart we wish Dr. Wischmann good health from the Lord and every success in his Church and ecumenical labours.

Dear friends and brothers, as the topic of our present discussions you have chosen to stage a dialogue on the Holy Eucharist. The significance of this topic cannot be overstated, for the Eucharist is the basic expression of Church life. Through it the children of the Church are united with Christ the Saviour, fortified for spiritual life, and receive a pledge of the resurrection to be and blessed life in eternity.

The action of this most holy Sacrament is inextricably bound up with the moral state of man. *But let a man examine himself, and so let him eat of the bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body* (1 Cor. 11. 28-29). "Communicants receive the grace of the Holy Spirit in the measure of their own acceptability," says St. John Chrysostom (Works, Vol. III, Chap. 9, pp. 216-217), that is, according to the extent to which they a



pared for responsive participation in the Eucharistic Sacrifice.

At the same time the significance of the Eucharist transcends the bounds of individual personality; its significance is universal, for in it we witness the Sacrifice on Golgotha offered by Christ once in all and for all. Thus, in the Eucharistic Sacrifice the Church offers up prayers for all, the living and the dead.

The Eucharist is a guide into eternal life and is itself eternal. The Lamb of God at the Pre-eternal Council, that within the depths of the Holy Trinity is foreordained to immolation *before the foundation of the world* (1 Pet. 1. 20). Having appeared on earth for the salvation of mankind, Christ the Saviour inaugurated the New Testament Church and established the Sacrament of the Holy Eucharist. The Lord is eternally present in His Church, uniting the earthly with the Heavenly Church to the fullness of God's glory. In this supreme manifestation of Church life — the Eucharist — the new world order is anticipated, the communion to be in eternal life. Thus Jesus Christ told His disciples at the Last Supper about a "new wine" which He would drink with

them in the Kingdom of His Father. It is common Church belief that the Sacrament of the Eucharist will not be terminated even in the Heavenly, Triumphant Church, in the "undying day" of Christ's Kingdom.

In conclusion I cordially welcome you once more, beloved brothers and friends in the Lord, and wish you all fruitful success in your theological and ecumenical activities for the benefit of Christian unity and the enhancement of our joint service to peace and justice in Europe and throughout the world. And may the mercy and blessing of God be ever with you.

I raise this glass in your honour.

To the health of our beloved brother in the Lord, Dr. Adolf Wischmann!

To the health of Mr. Ambassador!

To the health of all those present today!

To the development of mutual understanding and friendship between the peoples of the Federal Republic of Germany and the Soviet Union!

To brotherhood and cooperation between the Evangelical Church in West Germany and the Russian Orthodox Church!

## Documents of the Sixth Theological Conversations Between Representatives of the Evangelical Church in Germany (FRG) and the Russian Orthodox Church

### S U M M A R Y

On November 26-29, 1973, in the Trinity-St. Sergius Lavra in Zagorsk, USSR, the Sixth Conversations between theologians of the Evangelical Church in Germany (FRG) and the Russian Orthodox Church took place.

Those participating in the conversations were:

From the Evangelical Church in Germany: Dr. Adolf Wischmann, President of the External Church Relations Department of the Evangelical Church in Germany (head of the delegation); Dr. Reinhard Goppelt, Professor at Munich University; Dr. Götz Harbsmeier, professor at Göttingen University; Dr.

Georg Kretschmar, professor at Munich University; Dr. Fairy von Lilienfeld, professor at Erlangen University; Dr. Edmund Schlink, professor at Heidelberg University; Dr. Reinhard Slenczka, professor at Heidelberg University; Pastor Dr. K. Christian Felmy, an official of the External Relations Department; Oberamtsrat Karl Hess, an official of the External Relations Department, and Hans-Jürgen Ruppert, Candidate of Theology, Heidelberg.

From the Russian Orthodox Church: Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations (head of the

delegation); Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary; Bishop Mikhail of Astrakhan and Enotaevsk; Protopresbyter Vitaliy Borovoy, professor at Moscow Theological Academy; Archpriest Nikolay Gundyaev, docent at Leningrad Theological Academy, Vice-Chairman of the Department of External Church Relations; Hieromonk Iosif Pustoutov, an official of the DECR; Dr. N. D. Uspensky, professor at Leningrad Theological Academy, and A. S. Buyevsky, Secretary of the DECR.

This meeting was a continuation of the theological conversations held by the two Churches since 1959 either in the FRG or in the USSR. Opening the conversations Metropolitan Yuvenaliy conveyed the greetings of His Holiness Patriarch Pimen of Moscow and All Russia to its participants. Then the message of greetings from Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations was read out. The theme of the conversations was "The Holy Eucharist". The papers on this theme were: "Eucharistic Service According to the New Testament" by Prof. L. Goppelt; "The Eucharist According to the New Testament" by Hieromonk Iosif Pustoutov; "The Eucharist in Liturgical Practice and in the Teachings of the Church" by Prof. G. Kretschmar and Prof. Dr. N. D. Uspensky; "The Eucharist and Transformation of the World" by Prof. Dr. G. Harbsmeier; "Transformation of the World by Grace and the Holy Eucharist" by Bishop Mikhail; "The Eucharist and Man of the 20th Century" by Prof. Dr. F. v. Lilienfeld; "Eucharistic Service and Man of the 20th Century" by Archbishop Vladimir; "The Eucharistic Doctrine and its Practice in the Ecumenical Context of Today" by Prof. Dr. R. Slenczka and Prof. Protopresbyter V. Borovoy.

The conversations passed in an atmosphere of mutual brotherly understanding and in the spirit of Christian love. The results of the discussions on the reports have found their reflection in the theses.

It was impossible to give an exhaustive consideration to the problems contained in this theme. However, since

the Eucharist is the Sacrament of Unity the discussion is to be deepened in future conversations, a promising start having been made here.

On the opening day of the conversations the Russian Orthodox Church was celebrating the Feast of St. John Chrysostom — a Father of the Church — whose Liturgy was celebrated in the Academy Church by Archbishop Vladimir, the rector of the Moscow theological schools. The delegations of both Churches were present in the church which was filled with worshippers.

At the end of the Liturgy the heads of the delegations, Metropolitan Yuvenaliy and Dr. A. Wischmann, addressed the congregation with greetings and called on the students of the theological schools and the worshippers to pray for the success of the conversations.

The next day, the Evangelical Church participants held a Eucharistic service which was attended by the students of the Moscow theological schools. Prof. Dr. Schlink preached a sermon on the Epistle to the Hebrews (4. 15-16; 5. 7-12. 22-24).

On November 28 the Divine Liturgy in the church of the Moscow Theological Academy was celebrated by Metropolitan Yuvenaliy. The delegation of the Evangelical Church in Germany attended the service.

Both delegations were unanimous in their opinion that their presence at the Eucharistic services celebrated according to the Orthodox and Lutheran rites constituted a very important part of the conversations.

In choosing the theme both delegations realized the great significance of the Eucharist for the unity of the Church and in the life of every Christian. But from the very beginning, the specific difficulty of this very theme was quite clear. Looking over the Sixth Conversations both parties testified with a feeling of gratitude that their cooperation was fruitful and markedly advanced the common understanding of the Lord's Supper. They also observed how useful the 14 years of cooperation have been for the recent conversations on this pivotal theme.

The participants in the conversations were unanimously convinced of the ne-



continue theological dialogue on the Holy Eucharist. With deep satisfaction they asserted the great advantage of a long-term dialogue for strengthening brotherly relations between the Evangelical Church in Germany (FRG) and the Russian Orthodox Church, for ecumenical movement as a whole, and for advancing mutual understanding and friendship between the FRG and the USSR.

The members of the delegations who heartedly congratulated Prof. Dr. Schmamm on his 65th birthday and expressed their high appreciation of his work as the permanent head of the delegation of German theologians at meetings with the Russian Orthodox theologians.

Delegation of the  
Russian Orthodox Church:

Metropolitan YUVENALIY

Archbishop VLADIMIR

Bishop MIKHAIL

Prof. Protopresbyter V. BOROVOY

Archpriest N. GUNDYAEV

Hieromonk IOSIF PUSTOUTOV

Professor Dr. N. USPENSKY

A. BUYEVSKY

During the conversations in honour of the delegation from the Evangelical Church in Germany a solemn meeting was held in the Moscow Theological Academy.

On the occasion of the conversations and in honour of both delegations His Holiness Patriarch Pimen of Moscow and All Russia gave a reception in the Patriarchal Chambers of the Trinity-St. Sergius Lavra.

In honour of the delegations, His Excellency Dr. U. Sahm, Ambassador of the Federal Republic of Germany in the USSR, gave a reception at his residence.

Metropolitan Nikodim of Leningrad and Novgorod also gave a reception in honour of the participants in his Moscow residence after the conversations.

Delegation of the Evangelical  
Church in Germany (FRG):

Dr. A. WISCHMANN

Dr. L. GOPPELT

Dr. G. HARBSMEIER

Dr. G. KRETSCHMAR

Dr. F. v. LILIENFELD

Dr. E. SCHLINK

Dr. R. SLENCZKA

Dr. K. C. FELMY

## THESES ON THE REPORTS

"Eucharist Service According to the New Testament" by Prof. L. Goppelt  
and "The Eucharist According to the New Testament" by Hieromonk Iosif

Both sides consider the texts from Mt. 26: 28; Mk. 14. 22-24; Lk. 22. 17-20; 1 Cor. 11. 25 as the foundation of the Christian doctrine on the Sacrament of the Eucharist.

Our Churches as compared with the Early Church known to us from the New Testament show marks of historical development. Apostolic teaching of the New Testament show us the criteria and direction of any development of the Eucharistic Tradition in the Church including the Eucharist. St. Paul in his First Epistle to the Corinthians (ch. 11) compares the Eucharist in the Corinthian community with the Eucharist as instituted by Jesus Christ (1 Cor. 11. 22).

According to the New Testament the Eucharist was instituted by Jesus Christ Himself on the night when He was betrayed. By this institution Jesus Christ indicates and defines His communion with the disciples should actually renewed after His Death and Resurrection until His Second Coming (Mt. 14. 25; 14. 18-20).

The decisive gift of the Eucharist lies in the fact that it is Christ Himself, Died and resurrected, Who unites with those who partake

of the Holy Eucharist to come into communion with Him and with each other (Jn. 6. 56). This happens to all who partake of the "Bread and Chalice of our Lord" for salvation, i. e. to all who approach in a worthy manner and with faith, and those *unworthily shall be guilty* (1 Cor. 11. 27-29).

4. Christ gives Himself to us in the Eucharist granting us participation in His Body and in His Blood (1 Cor. 10. 16; Jn. 6. 53). Theology and exegesis have been trying over centuries to determine precisely how the Eucharistic gifts of the Body and Blood relate to Christ Himself Who gives Himself thereby to us. For example, participation in His Body as participation in His personality, and participation in His Blood as in the Death for all.

Western Tradition strove to determine more precisely the relation of the Body and Blood to the elements of bread and wine.

The New Testament points out that both the element—bread and wine in the Eucharist—are inseparable from the Body and Blood; to express the essence of the Sacrament the Orthodox theology uses the words *Prelozhenie* (change), *Pretvorenie* (transformation), *Presushchest-*

plenie (transubstantiation). As for the Lutheran theology it uses descriptive forms: Body and Blood are given "in, with and under" bread and wine.

5. The Eucharist has not yet been discussed as the Sacrifice, but we believe that according to the New Testament the Sacrifice offered on Golgotha is unrepeatable and its salutary action is true for all times. The Eucharist is not a repetition of the Offering on Golgotha, but is an expression of its salutary essence in the life of the Church and that of each Christian (1 Cor. 11. 25).

6. The Eucharist does not only mean personal salvation (1 Cor. 11. 18). Every partaker of the

Body of Christ—the Eucharist—is spiritually tied with other communicants and constitutes the one Body of Christ (1 Cor. 11. 13). The Eucharist not only calls one to communion with the Lord in faith and love, but to extend brotherly love to other members of the community (1 Cor. 10. 17) which is the basic confirmation of love unto all men (Gal. 6. 10).

7. Both parties agree that the Eucharist according to the New Testament is the pivot of Christian life.

For both sides the essence of this Sacrament is the partaking by all communicants of the True Body and the True Blood of Christ under the guise of bread and wine.

Professor L. GOPPELT

Hieromonk IOS

November 28, 1973

## THESES ON THE REPORTS

by Professors G. Kretschmar and N. D. Uspensky on the theme  
"The Eucharist in Liturgical Practice and in the Teachings of the Church"

1. We profess that the Eucharist is a Sacrament instituted by Jesus Christ Himself (Mt. 26. 26-28; Mk. 14. 22-24; Lk. 22. 19-20; 1 Cor. 11. 24-25).

2. It is our Lord Jesus Christ Himself Who, having instituted the Sacrament, celebrates the Eucharist at every Divine Liturgy.

3. Jesus Christ grants us participation in the Eucharist celebrated by Him through our glorification and thanksgiving for the economy of our salvation, for sending the Son of God on earth, for His Gospel, Death and Resurrection, and for the Communion He gave us. Through this Sacrament Jesus Christ gives Himself to

believers in His Body and Blood for our eternal salvation in communion with Him.

4. We believe that Christ is always present in the Holy Spirit, and the bread and wine offered at the Liturgy as was instituted by Christ become the Body and Blood of Christ through the action of the Holy Spirit. Thus, it is ordinary bread and wine that we become partakers of, but the Body and Blood of Christ, as St. Irenaeus of Lyons said the bread of earth when it receives the Word of God is no longer ordinary bread but the Eucharist consisting of two things—the earthly and the heavenly (*Adv. haer.*, IV, 18).

Professor G. KRETSCHMAR

Professor N. D. USPENSKY

November 27, 1973

## THESES ON THE REPORTS

by Professor G. Harbsmeier and Bishop Mikhail on the theme  
"The Eucharist and Transformation of the World by Grace"

1. Our Lord Jesus Christ through His incarnation and salutary act realized in His Theandric Person the transformation of the sinner necessary for his salvation, i. e. for his eternal life in God and with God. This transformation is meaningful for the whole of mankind.

2. The Holy Spirit, as was promised by Christ, has a benevolent effect on people, drawing them to God the Father through Christ as the Saviour and Redeemer of the World, guiding and strengthening them in faith, hope and love, and thus transforming them for communion with God and holiness.

3. This salutary work of God is realized through the Church—the Body of Christ—primarily for those who enjoy the happiness of belonging to her. However, this benevolent action of the Holy Spirit spreads over the whole world as well because, first of all, this illuminating influence of the Church is not confined to

her members alone, and, secondly, every good incentive and deed accomplished by people outside the Church can but be considered as fruit of the Holy Spirit's action.

4. Responding to the call of Christ and opening his heart to the salutary action of the Holy Spirit, man becomes a free and happy fellow worker of God in the beneficent transformation of himself and the world around him.

5. Among the benevolent gifts by Jesus Christ to His Church, the Eucharist occupies the most important place. It is a powerful and effective means for transforming every Christian community and through them the whole world to goodness and holiness. Christ in the Eucharist through the Holy Spirit transforms a Christian to open himself to every good will, to every aspiration for peace and justice which are alive and active in the world.

6. Coming to the Lord's Supper with faith





Archbishop Pimen with participants in the Sixth Theological Conversations between the Evangelical Church in Germany (FRG) and the Russian Orthodox Church, whom he received in his chambers in the Trinity Lavra on November 28, 1973 (above). Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, with participants in the conversations, whom he received in his Moscow residence on November 29, 1973 (below)



hope and love, a Christian guided by the Holy Spirit enters into close inner and outer communion with his Lord and Saviour which has a transforming effect upon him, strengthening his faith, awakening his hope and increasing his love.

7. Simultaneously, through the Sacrament of the Eucharist the communicant is granted forgi-

veness of sins, purification and enlightenment of the human nature.

8. At the same time the Holy Eucharist is the pledge of eschatological transformation that will completely free the Christian from further struggle with sin and will make him a participant in the Glory of Christ in the eternal Kingdom of God the Father, where God will be all in all.

Professor G. HARBSMEIER

Bishop MIKHAIL

November 28, 1973

## THESES ON THE REPORTS

"The Eucharist and Man of the 20th Century" by Prof. Dr. F. v. Lilienfeld  
and "Eucharistic Service and Man of the 20th Century"  
by Archbishop Vladimir of Dmitrov

1. We agree that the Sacrament of the Holy Eucharist, given to the Church by our Lord Jesus Christ Who is *the same yesterday, and to day, and for ever* (Heb. 13. 8), is effective at all times and for all peoples, and for the man of the 20th century as well.

2. The salutary action of our Lord Jesus Christ through the Holy Eucharist sanctifies man, granting him remission of sins, and unites us with Christ and each other.

3. The Holy Eucharist now as ever before strengthens the faithful in the way of Christian virtues in the spirit of the Gospel commandments of love, peace and brotherhood.

The Holy Eucharist is the source of bright hope and strength that inspires us to new creative deeds for the glory of God and the service of people of today.

Professor Dr. F. v. LILIENFELD

Archbishop VLADIMIR

November 28, 1973

## THESES ON THE REPORTS

by Prof. Protopresbyter V. Borovoy and Professor Dr. R. Slenczka  
on the theme  
"The Eucharistic Doctrine and its Practice in the Ecumenical Context  
of Today"

1. In the ecumenical context of today the question of the Eucharist is accompanied by hope for unity and impatience at not having achieved this unity yet. In this situation of hopes and disillusionments it is necessary to give responsible thought to all we are doing proceeding from what the Eucharist is and what it gives—the Eucharist instituted by the One Lord in accordance with the promise and commandment of Whom Christians gather for the Lord's Supper.

2. The Eucharist in the ecumenical context raises above all the question of its practice, and of the Eucharistic life in one's Church where the righteousness of life should correspond to the truth of faith. Proceeding from this, we may ask each other how we obey the Word of the Lord in the Eucharist and renew ourselves through His gifts.

3. The Eucharistic doctrine as presented in various Christian traditions should be considered and discussed in the general context of

Christian faith. It should not be confined to certain problems as, for instance, the question of the real presence. Nevertheless in the perspective significance of different dogmatic statements it should be clarified what is the necessary condition in the Eucharist to make the Sacrament valid and effective and what is not. This method as applied to Orthodox theology became known in the West thanks, for example, to the works of Archpriest Sergiy Bulgakov.

4. To reach further agreement it is most important to study profoundly the liturgical offices of the Eucharist. Moreover we have already admitted, in face of our differences, that a common basis is to be found in the one fact that our "worthiness" to receive the Sacrament is to confess our unworthiness.

5. It was impossible to give an exhaustive consideration to the problems set by this theme. But in as much as the Eucharist is the Sacrament of Unity, discussion should be deepened at future conversations, a promising start having been made here.

Prof. Protopresbyter VITALIY BOROVY

Professor REINHARD SLENCZKA

November 28, 1973



# COMMUNIQUE

## Issued by the Conference of European Churches

Some 40 members of two working groups of the Conference of European Churches ended a four-day meeting in Buckow, GDR, on Friday, November 30, 1973. They were guests of the Federation of Evangelical Churches in the German Democratic Republic. The two groups were concerned with the themes: "Ecclesiological Questions in Modern European Society" and "Peacemaking in Europe."

The main purpose of the simultaneous meeting of the two groups was a critical survey of the work already accomplished, leading to the formulation of commendations and suggestions for the future development of CEC study activity. Reports drawn up by the two groups on this occasion will form part of the preparatory material for the next C Assembly (Nyborg-VII) due to meet in September, 1974.

During a special joint session the meeting heard and discussed a report on activity in the GDR in support of peace, presented by Dr. Günther Drefahl, President of the National Peace Council in the GDR. Much interest was also shown in the recent World Congress of Peace Forces held in Moscow. The CEC General Secretary at this important event, Dr. Hans Herr (Switzerland), gave his impressions on the place and need for the involvement of Churches and individual Christians in the worldwide effort for the establishment of a just peace. In the ensuing discussion it was noted that Leonid Brezhnev, General Secretary of the Communist Party of the Soviet Union, addressing the World Congress had stated that, in the cause of peace

much could be done in Europe in the first place. "The maintenance of peace in Europe has... become an imperative necessity," said Mr. Brezhnev who had looked forward to "the further growth of joint action by Communists, Socialists, Social Democrats and Christians."

At a reception given by the Federation of Evangelical Churches in the GDR, Bishop Schönherr, President of the Federation, referred to the immediate need for European Churches to set about bridging the gulfs caused by misunderstanding between nations and Churches. He welcomed the Leuenberg Concordia between Lutheran and Reformed Churches as a significant step both in the cause of a new understanding and of ecumenical activity as a whole.

Dr. Glen Garfield Williams, General Secretary of the CEC, noted how the themes of the two working groups were actually complementary. "Who should be able to speak with greater authority about peace and understanding than the Christian Churches?" he asked, and added, "How can the Churches contribute to the establishment of peace unless they have established peace amongst themselves? Thus the essential importance of the ecclesiological discussion becomes evident."

At the conclusion of the meeting Dr. Williams, accompanied by Prof. Francis Andrieux (France) and Prof. Pertti Pesonen (Finland), the chairmen of the two working groups, were received at the State Secretariat for Church Affairs by Herr Fritz Flint, representing State Secretary Hans Seigewasser.

### Meeting of CEC Working Groups in Buckow (GDR)

At the invitation of the Federation of Evangelical Churches in the German Democratic Republic in the town of Buckow near Berlin on November 27-30 there took place a joint meeting of the working groups of the Conference of European Churches on ecclesiology and peacemaking under the supervision of Dr. G. G. Wil-

liams, CEC General Secretary. The meeting gave consideration to the issues relating to the preparation for "Nyborg-VII", to the future programme of both working groups and worked out the reports for "Nyborg-VII". Much attention was given to the World Congress of Peace Forces which took place in Moscow last October.

A communique was signed as a resultant document (printed in this issue).

Dr. Albrecht Schönherr, Bishop of Berlin-Brandenburg, Chairman of the GDR Federation of Evangelical Churches, gave a reception in honour of the participants.

Those participating in the work of the working groups from the Russian Orthodox Church were: Professor N. A. Zabolotsky of Leningrad Theological Academy and Doctor K. M. Komarov of the Moscow Theological Academy.

## Session of the Ecumenical Working Group on Information in Europe

On October 2-4, 1973, in Warsaw (Poland), there took place the annual session of the Ecumenical Working Group on Information in Europe with 100 representatives from 16 European countries participating.

At the opening session of the conference among those present were His Beatitude Metropolitan Vasilii of Warsaw and All Poland; Dr. Jan Niewieczermal, Bishop of the Evangelical-Reformed Church, Chairman of the Ecumenical Council of Churches in Poland; Mr. Tadeusz Dusik, Deputy Director of the Department for Religious Affairs of the Council of Ministers of Polish People's Republic; Mr. Jan Bisztiga,

Deputy Minister of Foreign Affairs of Poland.

In his opening address Mr. H. Hessler (FRG) the chairman of the presidium, pointed out that the conference was the continuation of the work on security and cooperation in Europe. Its central theme—"What Journalists Can Do for the Promotion of Peace"—was divided into 4 sub-themes, the work on which was continued in the groups.

From the Russian Orthodox Church were Father Mikhail Turchin, editor of "Stimme der Orthodoxie", and Archpriest Viktor Bekarevich, Dean of St. Nicholas Cathedral in Vienna.

## On the Orthodox-Old Catholic Dialogue

In accordance with a resolution of the Primates of the Local Orthodox and Old Catholic Churches, sessions of the Inter-Orthodox Theological Commission on Dialogue with Old Catholics and of the International Commission of the Utrecht Union on Orthodox-Old Catholic Dialogue were held from July 5 to 14, 1973. The two commissions worked separately for the first three days and jointly for the following two. The sessions took place in the Inter-Orthodox Centre of the Hellenic Church at Pendeli Monastery near Athens, on the invitation of His Beatitude Archbishop Jeronimos of Athens and All Hellas.

Taking part in the sessions on behalf of the Orthodox Church were Metropolitan Iriney of Germany and Professor E. Fotiadis (Patriarchate of Constantinople), Archimandrite Kornelios Rodusakis and Prof. V. Dendakis (Patriarchate of Jerusalem), Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, and Candidate of Theology G. N. Skobey (Moscow Patriarchate), Prof. S. Goshevich (Ser-

bian Patriarchate), Prof. Archpriest I. Todoran and Prof. Archpriest I. Kuman (Romanian Patriarchate), Prof. I. Tsonevsky (Bulgarian Patriarchate), Prof. Ioannis Karmiris (Hellenic Church), and Father J. Seppala (Autonomous Orthodox Church of Finland).

The Alexandrian Patriarchate was represented by Prof. E. Fotiadis, the Cyprian Church by Prof. Ioannis Karmiris, and the Orthodox Church of Finland by Archbishop Filaret of Berlin and Central Europe.

Taking part in the session on behalf of the Old Catholic Church were Prof. Peter Johann Maan (Old Catholic Church of the Netherlands), Bishop Josef Brinkhues and Prof. Werner Küpper (Old Catholic Church in the FRG), Bishop Léon Gautier and Prof. Hervé Aldenhoven (Christian Catholic Church of Switzerland). The Old Catholic Church of Austria was represented by Bishop Josef Brinkhues and the Christian Old Catholic National Church by Bishop Leon Gautier.

At their own sessions the Inter-



Orthodox Theological Commission and the International Commission of the Utrecht Convention summed up the results of their activities and outlined plans for the forthcoming joint work of both commissions. The Inter-Orthodox Theological Commission elected Metropolitan Iriney of Germany as its chairman in place of the late Metropolitan Iakovos of Germany.

The sessions of the Mixed Commission proceeded under the chairmanship of Metropolitan Iriney of Germany and Bishop Leon Gautier of the Christian Catholic Church of Switzerland. The secretarial functions were performed by Fr. Ioannis Karmaris and Prof. Dr. Küppers.

Throughout the entire course of the gathering the spirit that prevailed between those taking part was one of deep Christian love, mutual understanding, and firm hope for success in the forthcoming new period of mutual efforts in

the search for confessional unity, for such is the will of the Heavenly Head of the Church and the fervent desire of each side. This hope was further raised by the good wishes sent or conveyed through representatives by the Primates of the Local Orthodox and Old Catholic Churches. In a message, for instance, read out by Bishop Leon Gautier, Archbishop Marinus Kok of Utrecht greeted those gathered in the following words: "It was with great joy and gratitude to Almighty God that I received the news of your conference in Athens. During your gathering in the holy cloister in Pendeli I shall be paying my first visit to the Holy Russian Orthodox Church. I shall pray that your negotiations may lead us along the path towards that unity of which our Lord Jesus Christ spoke in the Gospel according to St. John: *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in*



**Bishop Filaret of Berlin and Central Europe (third from right) and other participants of the Orthodox-Old Catholic meeting in Pendeli Monastery (Greece)**

us: that the world may believe that thou hast sent me (Jn. 17. 21). May the blessing of Almighty God the Father, the Son and the Holy Spirit be with you all. Amen." Archbishop Filaret of Berlin and Central Europe conveyed to the gathering the greetings and blessing of His Holiness Patriarch Pimen of Moscow and All Russia, and his good wishes for success in their labours to the glory of the One, Holy, Catholic and Apostolic Church of Christ.

In their opening speeches before the commission members, the co-chairmen of the Mixed Orthodox-Old Catholic Commission, Metropolitan Iriney of Germany and Bishop Leon Gautier of the Christian Catholic Church of Switzerland outlined their views on the aim and nature of the gathering. Metropolitan Iriney declared for his part that it was the aim of the commission to examine and clarify certain points in Old Catholic Church doctrine, to define the themes, and to work out methods for studying and discussing them during the forthcoming official dialogue. His Eminence expressed his pleasure at the concord that was apparent between the Orthodox and the Old Catholics on many points of dogma and urged a course of patience, love and hope in solving questions pertaining to differences in dogma.

Bishop Leon Gautier cited the words spoken 13 years ago by an Orthodox theologian, who declared while discussing similarities and differences between Orthodoxy and Old Catholicism, that he regretted the indifference of Orthodoxy to Old Catholicism. Bishop Leon Gautier, correcting the conclusion of this Orthodox theologian, drew attention to the very fact of the formation of the Orthodox and Old Catholic commissions, which have been called upon to prepare a definite decision by both Churches, rather than conduct a ceaseless dialogue. In this connection, said Bishop Leon Gautier, it is essential to take account of ecumenical development and also of the fact that the Orthodox and the Old Catholics are engaged in negotiations with the Protestant and the Roman Catholic Churches.

The Mixed Theological Commission discussed questions that had arisen at the preparatory stage. In doing so they

were guided not only by the proceedings of previous Orthodox-Old Catholic meetings and their symbolic and liturgical books, but also by corresponding publications of articles through mutual exchanges of information and explanation on certain points of Christian faith, namely: the Holy Scriptures and Tradition in the life of the Church, the Canon of the Holy Scriptures, the necessity of Apostolic Succession, the doctrine of the Holy Trinity, the Seven Sacraments, the conditions for justification and salvation, the veneration and adoration of the Mother of God and the saints, icons and relics, prayers for the dead.

In an affectionate, brotherly spirit, the Old Catholic members of the Mixed Commission provided information in reply to Orthodox questions on Old Catholic Intercommunion with the Anglican and the Churches of the Philippines, Spain and Portugal, on the theory of branches, on the signs and bounds of the Church, on the statements of certain Old Catholic theologians on the infallibility of the Church, on the infallibility of the Church and on Church primacy.

The Mixed Theological Commission outlined the boundaries and the method of preparing and conducting the forthcoming official Orthodox-Old Catholic dialogue and proposed the following resolutions:

1. The official theological dialogue, to begin after a general agreement has been reached by the Orthodox and Old Catholic Churches, to be conducted on themes pertinent to theology, christology, ecclesiology, soteriology, mysticism and eschatology on the basis of the manifest need for this at the preparatory stage.

2. At the first meeting, the official dialogue to be devoted to themes from the theological section: the Holy Scriptures, Holy Tradition, Canon of the Holy Scriptures, doctrine of the Triune Godhead; from the christological section: the incarnation of the eternal Word of God, the hypostatic union, the doctrine of the Mother of God; from the ecclesiological section: the essence and signs of the Church, Church unity and local Churches, the bounds of the Church, the authority of the Church and in the Church, the infallibility of the





The icon of the Radonezh saints in the Church of the Prophet Elijah  
18th century

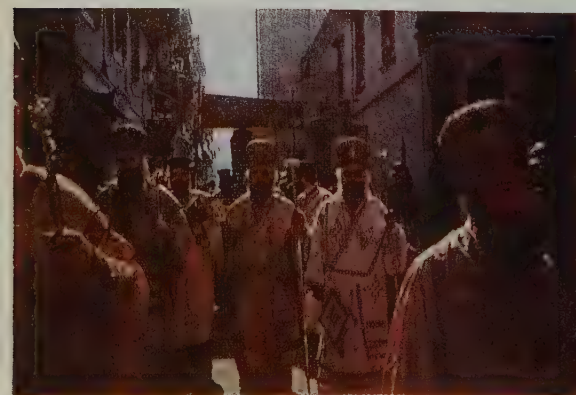




A highway in Kerkyra



Icon of St. Spyridon from the MTA collection



St. Spyridon is commemorated five times a year in Kerkyra. On August 11, 1973, Archbishop Pitirim of Iamsk, a representative of the Russian Orthodox Church, attended the celebrations (see the article on page 10) and took part in the procession with the saint's relics through the city.



rch, the Seven Ecumenical Councils  
the Local Councils sanctioned by  
1, the necessity for Apostolic Succes-  
, and the hierarchical canonicity of  
Old Catholic Church, the head of  
Church, the question of Intercommu-

The theological commissions, both  
odox and Old Catholic, to assemble  
ng the first half of July 1975 for an  
al dialogue.

Preliminary drafts of Orthodox  
Old Catholic Church doctrine to be  
vn up on each of the themes cited  
ne six sections mentioned.

The drawing up of these drafts to  
ntrusted to specialized theologians  
will keep in contact with the other



Participants of the Sixth Theological Con-  
ventions in the Trinity-St. Sergius Lavra

theological commission during the work  
on the draft.

6. The documents mentioned should be  
drawn up concisely, in the form of short  
reports rather than full expositions of  
Old Catholic and Orthodox dogma.

7. The documents drawn up to be sent  
to all members of the corresponding  
theological commissions to be studied  
and reviewed, following which they are  
to be discussed and accepted at the ple-  
nary session of the theological commis-  
sion of each side which will assemble  
prior to the commencement of work by  
the Mixed Commission.

8. A permanent coordinating subcom-  
mission to be formed consisting of the  
chairmen and secretaries of both com-  
missions.

9. At the end of each meeting of the  
Mixed Commission the themes for the  
following meeting to be determined.

10. The drafts drawn up to be read  
out at sessions of the Mixed Theological  
Commission and be subject to discus-  
sion should differences in doctrine be-  
come apparent.

11. In case of agreement on all ques-  
tions a common statement to be drawn  
up which is to be signed by all members  
of the Mixed Theological Commission.

12. While dialogue is in progress the  
Mixed Theological Commission to work  
under the direction of the chairmen of  
both theological commissions.

13. Upon ending the examination of  
the whole complex of the dialogue the-  
mes the signed documents to be pre-  
sented to the heads of the Local Ortho-  
dox and Old Catholic Churches for their  
judgement and resolution for further  
action.

Such were the results of the first  
meeting of the Mixed Orthodox-Old  
Catholic Theological Commission. As  
can be seen, the preparatory stage has  
been completed. We are now faced with  
the task of realizing the outlined plan  
in order that the meeting on official  
dialogue in summer 1975 might yield  
successful results, which will hasten the  
day when there will be full unity be-  
tween the Orthodox and the Old Catholics  
in faith and in the Holy Sacraments.

GRIGORIY SKOBEY,  
Candidate of Theology

## Ecumenical Contacts

In the day-to-day work of the Central European Exarchate of the Russian Orthodox Church an important place is occupied by ecumenical contacts and meetings with Protestant and Catholic brothers. This cooperation is fruitful and useful both for our Churches and for the development of good-neighbourly relations between our countries and peoples.

Soon after taking up office as Patriarchal Exarch, Archbishop Filaret of Berlin and Central Europe visited the Chairman of the Union of Evangelical Churches of the GDR, the Bishop of the Berlin-Brandenburg Evangelical Church, Dr. Albrecht Schönherr. In the course of a brotherly talk both sides expressed their readiness for more intensive cooperation.

On September 3, 1973, the Patriarchal Exarch, Archbishop Filaret paid a courtesy call on His Eminence Alfred Cardinal Bengsch, Archbishop of Berlin. In a spirit of mutual interest these representatives of the centuries-old Christian traditions and Churches exchanged opinions on the tasks facing the Christian Churches. An atmosphere of ecumenical brotherhood and mutual understanding prevailed throughout the meeting.

Archbishop Filaret of Berlin and Central Europe spent October 8-9 on a friendly visit to the land bishop of the Evangelical Church of Thuringia, Dr. Ingo Braecklein. His Grace was accompanied on this trip by the ecclesiarch of the Cathedral of the Resurrection in West Berlin, Archpriest Peter Vlodek and Joachim Müller of the Exarchate.

It took us over four hours to complete the journey from Berlin to Eisenach. Located on a beautiful hill, known as the Flugensberg, is a large church building—the residence of the bishop of the Church of Thuringia. Bishop Dr. Ingo Braecklein and his staff cordially welcomed Archbishop Filaret and those accompanying him. In the course of a friendly and informal conversation Bishop Ingo Braecklein went on to talk about the history of the Church of Thuringia, which was only incorporated into one Church some 50 years ago.



**Archbishop Filaret with Frau Helen Beier  
at her home**

Formerly there were eight independent Land Churches. At the present time Evangelical Church of Thuringia embraces around a million believers and up to 800 parishes, which the bishop administers with the assistance of five general superintendents or visitors.

The representatives of the Churches told each other about the theological education is organized within their Churches and pooled their experience of Church work and life under new social conditions. Bishop Ingo Braecklein underlined, moreover, that the Evangelical Churches are closely studying the experience of the Russian Orthodox Church. The German Democratic Republic is going through a period of great social transformations and believers must find their place in the of the new, socialist society. Archbishop Filaret and Bishop Ingo Braecklein were unanimous in the view that sacred duty of our Churches lies in sincere and disinterested endeavour on part of the clergy and faithful to promote in every possible way the aspirations and efforts of their peoples progress, happiness and peace.

At the suggestion of Bishop Braecklein, Archbishop Filaret visited the 10th century fortress of Wartburg, which stands on a picturesque hill, from where we enjoyed a magnificent view of the city and its environs. Here, in the historic edifice Bishop Ingo Braecklein gave a dinner in honour of the Patriarchal Exarch. During the course of the meal, in a warm friendly atmosphere they resumed their conversation.



ish life and organization, on ecclesiastical customs and traditions of the Russian Orthodox and Evangelical churches.

On October 9, we had one more ecumenical meeting in the town of Schiller and Goethe—Weimar, which is also the home of the wellknown artist Frau Helmut Beier, who has devoted herself to the art of Russian icon painting.

We were greeted by an elderly, cheerful and energetic woman of small stature. When we went indoors we found it difficult to believe that we were in a German house: staring at us from the walls of all the rooms were the faces of numerous Orthodox, Byzantine and Russian icons. With cordial warmth, and for and knowledge of her craft, Frau Beier gave us an account of every icon. A lively conversation ensued over a cup of coffee, mostly, of course, about icons. The artist showed us one icon of unusual composition: an image of the Virgin Mary, in which She makes as if to embrace Her Son. The Infant Jesus, however, is not depicted. Frau Beier is painting this icon, which she has called "The Virgin Mary without the Infant," an altar piece for a church to commemorate the fallen warriors in an Evangelical parish in Busted.

It is interesting to note that the artist's son, Klaus Beier, a photographer by profession, took the photographs for a magnificently illustrated book "Ancient Russian Architecture," which was brought out by the Berlin publishers "Unionverlag" in 1973.

According to Frau Beier, Archbishop Filaret's visit imbued her with new strength for her work, the aim of which is to introduce the West to Russian church art and culture.

On the following day, October 10, the Central European Exarchate in Berlin was visited by sixteen members of the Planchthon Circle, who were interested in improving their knowledge of the Orthodox faith. The group included Evangelical pastors, students of theological faculties and one Catholic priest. The majority of them knew Russian and were familiar with our classical literature and the Orthodox divine service. On this day Archbishop Filaret celebrated the Liturgy in the Chapel of St. Sergius at the Exarchate, and many

members of the circle took part in the singing. After the Liturgy His Grace delivered an address of welcome to the guests, and then received them in his chambers and replied to numerous questions pertaining to the history of the Russian Church and her dogmatic, liturgical and canonic doctrine. During this friendly talk it was pleasant for us Orthodox believers to see the growing interest of Protestants in the Russian Orthodox Church and gratifying to hear that in their circles the Evangelical pastors and students study such documents as the rules of St. Iosif Volotsky and take an interest in the works of the holy fathers of the Church.

\* \* \*

On the following day, October 11, Archbishop Filaret was invited to the assembly of an ecumenical study circle in Potsdam. Accompanying him were Archpriest Peter Vlodek and J. Müller. Among those gathered for this ecumenical colloquium were representatives, mainly pastors, of Evangelical, Catholic, Methodist, Adventist and Baptist parishes. The main address, on the topic "Church Fellowship and Unity," was delivered by the general superintendent of the Berlin Brandenburg Evangelical Church, Pastor Lar. This was followed



Archbishop Filaret and Bishop Ingo Braecklein in front of the fortress of Wartburg

by contributions on the same theme by all those present. The brotherly discussion that ensued showed a keen awareness of the Church's divided state and desire to bring Church unity closer, therefore the speakers frequently quoted the teaching of Apostle Paul on the Church as the Body of Christ (1 Cor. 12. 27), although each of them interpreted it in his own way. The whole session turned out to be very interesting and extremely useful. Archbishop Filaret and Pastor Lar even continued the discussion over a cup of coffee in the family atmosphere of the latter's home.

On October 14, the Feast of the Protecting Veil of the Mother of God, Archbishop Filaret conducted a divine service in the Russian Orthodox church in Dresden. The Divine Liturgy was attended by Orthodox, Protestants and Catholics, including an important guest, the Catholic Vicar Bishop of Meissen, Gerhard Schafran. Before the Liturgy Archbishop Filaret nominated as lector Gottfried Rheinhardt, an Orthodox German who won merit through his great love for God's temple. Under the direction of Inga Fink, the local choir, which is almost entirely made up of Germans, sang magnificently throughout the Liturgy. The Exarch was assisted by Archpriest Peter Vlodek, Father Mikhail Dandar, the rector of the church, and Archdeacon Serafim Kiscio, who had come from the Cathedral of the Resurrection in West Berlin. Some of the hymns and ectenes were sung and recited in German.

At the conclusion of the Liturgy Archbishop Filaret spoke on the text which had been read from the Gospel according to St. Luke (6. 31-39), where the New Testament commandment of love towards men is revealed. And on this day it was indeed love that had brought believers of different confessions to the church for joint prayer.

The service was followed by a dinner in the home of the rector's father which was attended by representatives of the Roman Catholic and Protestant Churches. The relaxed informal conversation at the table was dominated by a spirit of Christian love.

On October 17, the Patriarchal Exarch, Archbishop Filaret accompanied by Archpriest Peter Vlodek, paid an of-

ficial visit to Bishop Horst Ginke of the Evangelical Church in Greifswald.

A friendly talk ensued in the bishop's chambers, where he spoke of the history of his Church. This area used to be called by the Slavic name Pomorje. Christianity was introduced in the 12th century. At the present time the Evangelical Church of Greifswald boasts around 200 pastors, who serve some 450,000 believers. The members of the bishop's staff whom we met represent all spheres of Church life: the ecumenical department, the diaconal mission, the Land Synod, and the theological section of the university. Thanks to the mixed composition of our counterparts in discussion, we were given a full picture of the ecclesiastical life of the Church. One point of interest is that here every pastor is obliged to keep up with his education. With this aim the pastors continue their studies at the Pastoral College, travelling there five times a year to sit for examinations. In the parishes work is usually carried on by the so-called diaconate, whose activities embrace some 33 different fields.

At the suggestion of Bishop Horst Ginke we visited a church seminary for deaconesses, which has about 60 people studying. On the entry of the Exarch the women's choir gave a rendition in German of "From the rising of the sun even unto the going down," the hymn with which hierarchs are usually greeted in Orthodox churches, only here the melody was different. The future deaconesses showed great interest in the Orthodox faith and asked Archbishop Filaret many questions on the life of the Russian Orthodox Church. We were then shown the school library, school textbooks and appliances, samples of various handicrafts such as sewing and toy-making, and everything else that these 17 to 20 year-old girls learn in the course of their two or three years of instruction in order that they might in their turn be able to teach others. After graduating from the seminary, the deaconesses are assigned to various ecclesiastical work: they may become pastor's assistants in the parish or organists, care for sick children, or look after the aged or the unwell.

Archbishop Filaret made an entry



book for honoured visitors and we off for Berlin.

Invited by His Eminence Alfred Cardinal Bengsch, Archbishop of Berlin, on November 1, 1973, two representatives of the Central European Exarchate, priest Peter Vlodek and the Exarch-secretary, I. N. Gumenyuk took part in the celebrations of the 200th anniversary of the consecration of the Cathedral of St. Iadwiga in Berlin. The service was conducted by Agnelo Cardinal Rossi, the prefect of the congregation for the evangelization of peoples, and Alfred Cardinal Bengsch assisted by eleven bishops. A reception of guests was held after the service. On November 8, the Exarchate received Alfred Cardinal Bengsch who was making a return visit to Archbishop Filaret.

On November 19, with the blessing of Archbishop Filaret of Berlin and Central Europe, Archpriest Peter Vlodek, reader of the Exarchate Joachim Koller, took part in a session of the CPC Regional Conference in the GDR, which was held in Berlin. The conference was devoted to the results of the World Congress of Peace Forces held in Moscow. The morning session included addresses on this topic by the Chairman of the CPC Regional Committee in the GDR, Prof. Karl-Heinz Bernhardt and the Secretary Karl Ordnung. Their contributions were followed by debates on the reports in which all those who took the floor voiced their approval for the results of the Congress.

The evening session included addresses by visitors, among them the representative of the Russian Orthodox Church. Here the author of these lines conveyed the greetings of the Patriarch of Moscow to the CPC Regional Committee and talked about the peacemaking in the Russian Orthodox Church.

Archpriest PETER VLODEK

## Meeting of the Board of the Ecumenical Institute

From December 2 to 4, an extraordinary meeting of the Executive Board of the Ecumenical Institute for Higher Theological Studies (centre in Tantura, near Jerusalem) took place in Zurich, Switzerland.

The meeting was convened in order to discuss with the Orthodox members of the Board the views of Orthodox Churches in regard to the rules and work of the Institute.

Prof. Protopresbyter Vitaliy Borovoy, a member of the Executive Board and the Executive Committee of the Board of the Institute, took part in the meeting from the Russian Orthodox Church.

### CHRONICLE

On November 29, 1973, Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, received in his Moscow residence the Reverend Michael Moore, Chaplain of the Archbishop of Canterbury's Counselor on Foreign Relations, who was accompanied by the Chaplain of the United States Embassy in Moscow, the Reverend Raymond Oppenheim. Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations, was present at the reception.

On November 30, the Reverend Michael Moore was received by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations. Present at the reception was the Chaplain of the United States Embassy in Moscow, the Reverend Raymond Oppenheim.

On December 3, 1973, His Holiness Patriarch Pimen of Moscow and All Russia, received in his Moscow residence His Excellency Yohannes Tseghe, Ambassador Extraordinary and Plenipotentiary of Ethiopia to the Soviet Union, at the Ambassador's own request. Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, was present at the reception.



## St. Spyridon of Tremithus

Feast Day December 25 (12)



It is with special love that the Russian Orthodox Church glorifies the great hierarchs and miracle workers of the 4th century: St. Nicholas, Archbishop of Myra in Lycia and St. Spyridon, Bishop of Tremithus. Ever since the Land of Rus became Christian these "lowly intercessors in misfortune," "healers of the sick" and "helpers of all who are hard-pressed" stood out as ideals of sanctity in the religious consciousness of the nation.

For the life of Bishop Spyridon of Tremithus and the many miracles told of him we have the evidence of Church historians of the 4-5th centuries—Socrates Scholasticus, Sozomen and Rufinus. "Many tales are told of him," Socrates Scholasticus begins his account of St. Spyridon in the first book of his *Ecclesiastical History*.<sup>1</sup> Until this day "he is still much spoken about", and "of the deeds he accomplished with the help of God very many must be known to the local inhabitants (of Cyprus—V. I.), but I shall recount only those that have come down to us"<sup>2</sup>, wrote Sozomen, almost one hundred years after the saint's death. "The fame of the Bishop of Tremithus was so great" that St. Triphillius, a native of Constantinople, "the most eloquent man of his time" according to St. Jerome, went to Cyprus expressly to become a disciple of Bishop Spyridon and later wrote the *Life* of his "miracle-working" master in iambic verse. This work is mentioned with great admiration by Bishop Theodore of Paphos who also wrote a *Life* of St. Spyridon. In the 10th century the famous Byzantine hagiographer Simeon Me-

taphrastes wrote a new *Life* based on the ancient sources. It is on these works of Theodore of Paphos and Simeon Metaphrastes that the widely popular Russian *Life of Our Holy Bishop of the Town of Tremithus the Miracle Worker Spyridon* was based, one "of the most read books to be found in the land of Russia." Metropolitan Makariy (16th century), the compiler of the Great Menologion (Chetyi-Minei), based his *Life* largely on the work of Theodore of Paphos. At the end of the 17th century, Bishop Demetrius of Rostov, using the works of Simeon Metaphrastes, Niciphorus Callistus, Socrates Scholasticus, Sozomen and Kedrin's *Synopsis*, reworked the *Life* of the Great Menologion. In later times the *Life* was republished several times in separate editions. There are also the special publications of the Moscow Church of St. Spyridon which printed an akathistos to the holy hierarch. The *Life* of St. Spyridon was widely distributed during the 19th century by the Society of Spiritual Enlightenment. The *Life* of the saint written by the priest, Pyotr Belyavin was printed in 1870. This *Life* contains information about the Admiralty Cathedral of St. Petersburg which was dedicated to St. Spyridon. The prayer read in the cathedral was later printed in editions of the akathistos to the saint.

In Slavonic service books and menologies the name of St. Spyridon began to figure as from the 11th century. At this time also dates the translation of the service to the saint written by Theophanus of Palestine in the first half of the 9th century.

The Russia of that period saw the saint as a lofty and, at the same time,



ily comprehensible  
mple of that active  
that moves mountains  
(11. 23) and that giv-  
ope of help and inter-  
ion.

churches were built and  
cated to St. Spyridon,  
likeness depicted on  
coes and icons encour-  
ed worshippers to reach  
to him in spirit. There  
a special cultus of St.  
ridon in Ancient Nov-  
od, where "the turn of  
sun towards summer",  
ch coincides with the  
t's feast day, was cal-  
"the Spyridon solstice."  
icons the image of St.  
ridon is glorified as the  
on of the fruits of the  
h and was painted to-  
er with the image of  
Holy Martyr Blasius,  
patron of herdsmen.  
n icons were disting-  
d by their bright,  
ve colouring and unu-  
composition. One

of the Novgorod scho-  
preserved in the Sta-  
Historical Museum in Moscow (cf.  
I. Lazarev. *Novgorodskaya ikonopis*,  
1969. No. 23). The icon painters of  
gorod, lovingly and carefully follow-  
up ecclesiastical tradition, showed  
aint in a hat woven of willow-wands,  
ch, it is said, he did indeed wear to  
end of his days. In this hat he was  
cted by Theophanes the Greek in  
Novgorod Church of the Transfigu-  
on (1378). In the Patriarchal slob-  
in Moscow in 1633, under Patri-  
Filaret, a church<sup>5</sup> in honour of St.  
ridon was built; the saint's icon in  
church was greatly revered. In  
Church of the Resurrection (Voskre-  
ye Sloveshchego, 1629) on the Us-  
kaya Vrazhek there is an icon  
cting the saint interceding with the  
er of God and in this same church  
e is an icon on which St. Spyridon  
picted together with St. Metrophan-

<sup>5</sup> settlement usually within or just without a  
which was exempt (for various reasons) from  
rdinary taxes and obligatory services.



St. Nicholas of Myra in Lycia and St. Spyridon of Tremithus.  
VII century Greek icons

es of Voronezh, another saint known for  
his readiness to help the afflicted. Two  
images of the saint depicted in the style  
of the Greek school of icon painting of  
the 17-18th centuries are preserved in  
the Church Archaeological Collection of  
the Moscow Theological Academy (cf.  
the 4th page of the inset). The remains  
of the saint, which were at rest until  
the 7th century in his native land in the  
Cyprian town of Tremithus from where  
they were translated to Constantinople  
in connection with the ever more fre-  
quent raids of the barbarians, are great-  
ly honoured in Russia. At the end of  
the 12th century, Archbishop Antony  
of Novgorod undertook a special pilgrim-  
age to venerate these relics. We know  
the names of other medieval pilgrims  
also: Stefan of Novgorod (1350), the  
deacons Ignatij (1389) and Aleksandr  
(1391) and the hierodeacon Zosima  
(1420) who made the journey to vene-  
rate the holy relics of St. Spyridon in  
the Constantinople Church of the Holy  
Apostles.

In Russia as in Byzantium the pure and God-fearing life of St. Spyridon has long been compared in its simplicity to the lives of the Old Testament patriarchs, Abraham and Isaac.

St. Spyridon of Tremithus was born at the end of the 3rd century on the island of Cyprus in the Mediterranean. No verifiable records have come down to us of the saint's childhood and youth or of his parents. All that we know is that he was originally a shepherd, that he was married and had children. He gave all he had to help neighbours and strangers. The Lord rewarded him with the great gift of miracle-working: he healed the incurable and cast out devils. For this, some years after the death of his wife, during the reign of the Emperor Constantine the Great, he was consecrated Bishop of the Cyprian town of Tremithus. In the year 325, as recorded by Church historians of the 4th and 5th centuries, Bishop Spyridon was active in the First Ecumenical Council. The following words have come down to us from his debate with a pagan philosopher at this council: "Listen, philosopher, to what I shall tell you; we believe that God Almighty through His Word and Spirit made heaven and earth, man and all the visible and invisible world out of nothing. This Word is the Son of God, Who because of our sins descended to earth, was born of the Virgin, lived among men, suffered, died for our salvation and then rose again, by His sufferings redeeming original sin, and raised the whole of mankind together with His own self. We believe that He is of one substance with and equal in honour to the Father, and this we believe without any cunning imaginings, for this is a mystery beyond the comprehension of the human mind" (*Life of St. Spyridon, Bishop of Tremithus*, Moscow, 1912, p. 14). As a result of this speech that particular opponent of Christianity became a zealous defender of the faith and was baptized. After conversing with St. Spyridon, the philosopher turned to his friends and cried out: "Hearken! So long as the contest with me had been conducted by means of proofs, I parried proof by proof, and by my art of debate refuted those that were presented for my consideration. But when, instead of reason-

ed proofs, a peculiar kind of power began to issue from the lips of this elder, my proofs could not withstand it, a man cannot oppose God. If any of you can think as I do, then let him believe in Christ together with me and let him follow this elder, by whose lips God Himself did speak"<sup>3</sup>. On the icon of St. Spyridon "with scenes from his life" there was always a scene depicting this event (cf. inside front cover).

As a bishop the saint continued to work great miracles. It is typical that St. Spyridon is addressed with such prayerful pleas as: "By thy powerful intercession with the Lord preserve me from all evil circumstance—from hunger, flood, fire and mortal plagues. For during thy temporal life thou didst believe thy people of all such misfortunes"<sup>4</sup>. At St. Spyridon's prayer drought broke up in abundant life-giving rain, the sick were healed, evil spirits were cast out. Once a woman came to him with a dead child in her arms, begging the saint to intercede. After St. Spyridon had prayed, the infant came back to life, but his mother, overcome with joy, fell lifeless to the ground for, as the author of the *Life* remarks, it is not only serious illness and heart's sorrow that can cause a man to die, but there are times when the same thing can happen because of a sudden overwhelming joy. The prayers of the saint restored the mother's life also. He also had the gift of seeing what was happening a long way off and of reading the thoughts of people with whom he was speaking. The *Life* tells how the saint saved the life of a friend who had been libelled and condemned to death. Blocking Spyridon's path was a stream swollen by flood. He commanded the torrent saying: "Stand still! Thus art thou commanded by the Lord of all the world that I might pass and the man for whose sake I have now such need of help might be saved"<sup>3</sup> [p. 334]. The saint's command was obeyed and he crossed safely onto the other side. The judge, warned of the miracle, met St. Spyridon with due reverence and released his friend unharmed.

Once, St. Spyridon entered into an empty church and, ordering the icons, lamps and candles to be lighted, began to conduct divine service. Having ca-



out "Peace be with  
" he and the deacon  
him heard a multitude  
voices from above giv-  
the response: "and  
thy spirit". "This  
was great and sweet-  
voice than any human  
ing." After every ek-  
the invisible choir  
g, "Lord, have mercy."  
acted by the sound of  
ing from the church,  
le in the neighbourho-  
ame hurrying and "as  
drew nearer to the  
ch, the wondrous sing-  
filled their ears and  
ghted their hearts more  
more. But when they  
red the church they  
d see no one but the  
pp and a few church  
ants, and could no lon-  
hear the celestial sing-  
so that they were much  
ized"<sup>3</sup> [p. 343].

meon Metaphrastes  
likened St. Spyridon to  
Old Testament patri-  
Abraham, in the vir-  
of hospitality. "It  
ld also be known how  
received travellers,"  
e Sozomen, who was  
e to and well acquaint-  
with monastic life and,  
is "Ecclesiastical His-  
", he gives this remar-  
e illustration from the  
of the saint. Once, at  
beginning of Quadra-  
ria a traveller knocked upon the  
of the Bishop of Tremithus. See-  
that the traveller was very weary,  
Spyridon said to his daughter:  
sh the feet of this man and offer  
something to eat." Since it was  
there was little to eat in the house,  
he bishop "ate food only on certain  
and on other days he went with-  
<sup>2</sup> [p. 43]. For this reason his da-  
ter answered that there was neither  
l nor flour in the house. Then St.  
idon, begging the guest's pardon,  
ed his daughter to fry the salt pork  
had in store and, seating the wand-  
at his table, began to eat with



**The icon of St. Spyridon of Tremithus and St. Metrophanes of Voronezh**

him, bidding the man do likewise. When he, saying that he was a Christian, refused, St. Spyridon added: still less then should you refuse, for the words of God sayeth: To the pure all things are pure (Tit. 1. 15).

Another story told us by Sozomen also gives us an excellent insight into St. Spyridon's character: It was the bishop's custom to give one part of his harvest to the poor and to lend another part free of interest. He gave away nothing with his own hands but simply pointed to the entrance of the storeroom where each could take anything he needed and then return in the same

way—without checking or keeping of accounts. One debtor thought he would deceive St. Spyridon and, making as though he had returned what he owed, he went his way without, in fact, having given anything back. Some time later he needed help again, but when he went into the store he found nothing and went back in astonishment to the bishop. "But that is very surprising, my friend. Now why should the storeroom have appeared empty to you alone?" replied St. Spyridon. "Think well now whether, when you borrowed anything before, you really did pay back your former debt? If that be not the reason you will, of course, find no lack of anything you need. Go again now boldly and with confidence and you will find all you require."

There is also Socrates Scholasticus's story of how thieves decided to steal St. Spyridon's sheep: late at night they got into the sheepfold, but here they found themselves bound by an invisible power. When morning came, St. Spyridon came to his flock and, seeing the bound men, prayed, unbound them and long exhorted them to leave their lawless ways and to earn their living by honest labour. "Then, giving them a sheep each, he let them go, saying kindly: 'That your night vigil might not go all unrewarded'"<sup>1</sup> [p. 48].

Often, St. Spyridon is compared to the Prophet Elijah at whose prayers in time of drought, a recurrent threat to the island of Cyprus, rain would fall. "Let us contemplate Spyridon, equal to the angels, a great miracle worker. At one time the country had suffered much from drought and rainlessness: there

was hunger and plague, and a great many people had died, but by the prayers of the bishop rain fell from the heavens onto the earth: the people, covered from calamity, did thankfully out: Rejoice, thou who has become unto the great Prophet Elijah and brought down rain in due season to take away hunger and disease"<sup>4</sup> [p. 15-16].

St. Spyridon lived all his earthly life in righteousness and sanctity and gave his soul to God in prayer. And to this day he is a true guardian of all Christians and an intercessor for them before God.

## NOTES

<sup>1</sup> Сократ. Церковная история. Саргис, 1911.

<sup>2</sup> Созомен. Церковная история. СПб., 1911.

<sup>3</sup> «Жития святых». М., 1906, кн. 4, с. 337.

<sup>4</sup> Акафист святителю Спиридону. М., 1911, стр. 40-41.

<sup>5</sup> In connection with the cultus of St. Spyridon we know also "...the church of the Nativity of the Blessed Virgin on the Patriarshiye Prudy with three side-altars to St. Peter, St. Paul and St. Spyridon the Miracle Worker, and this church built by Patriarch Filaret Nikitich" (Archpriest N. Skvortsov: *Materialy po Moskve i Moskovskim eparkhiim za 18 vek, vypusk I*, М., 1911, p. 40) and also the side-altars in honour of St. Spyridon and St. Nicholas in the Church of the Dormition on the Graves.

In the 16th century, there was a St. Spyridon monastery attached to and situated about 2 versts from Iosif of Volokolamsk's monastery, where there was a church of the Presentation of the Blessed Virgin "built by the starets Iosif and as some of the inheritance of his parents" (Archimandrite Leonid, village of Spyrovo, former Monastery of St. Spyridon with a charitable foundation and a cemetery for paupers attached thereto—*Moskovskiy eparkhialnye vedomosti*, No. 26, p. 252).

VLADIMIR IVANOV

## TROPARION TO ST. SPYRIDON. Tone 1:

Thou, father, hast shown thyself to be a defender of the First Council and a miracle worker. By the same token thou didst call the dead forth from the grave and transformed the serpent into gold: and the angels, reverend bishop, did always sing sacred prayers with thee and serve with thee at the altar. Glory to Him Who gave thee strength, glory to Him Who gave thee the crown, glory to Him Who through thee worked miracles of healing for all people.



# A Legal History of Monasticism

**M**onastic vows, like the vows taken at Baptism, are given for all one's life, yet it is possible for a monk to break his vows and to lose his monastic status. Let us look at the most important questions of ecclesiastical law concerning the religious who have lost this status: who can lose this status? What church authority is capable of declaring a person no longer a monk or nun? In what form may the expelling of the religious take place? Whether the religious intentionally lose their status at their own request or as a result of court action and, finally, what are the results for the person expelled with regard to their position in canon and civil law?

Only those who have received the tonsure for the lesser or greater schema can be deprived of monastic status. It is immaterial here whether or not the person concerned has taken holy orders. According to the Statutes of the Ecclesiastical Consistories (Art. 176), the deprivation of a religious of monastic status must inevitably entail the loss of any sacred office, although a priest who has been removed from office may continue as a monk to work out his penance.

Postulants and novices (robe-bearing monks)—these last in spite of the opinion of Balsamon—cannot lose their monastic status, for they have not yet entered upon it. They can be deprived of the right to live in a monastery and can be expelled from the religious calling (Statutes of the Ecclesiastical Consistories, 196).

For as long as the religious life was a personal discipline and monasteries were private societies, the loss of monastic status entailed simply and literally leaving the monastery and returning to ordinary life in the world. As it was an act involving canon law the loss of monastic status happened without the participation of the Church authorities. When monasticism became an ecclesiastical institution, the loss of monastic status took the form of an action involving canon law that had to be put into

effect by a hegumen who received his competence from the ecclesiastical authorities, by a bishop or, finally, by the highest ecclesiastical authority of the locality. In the Russian Church it was the diocesan authority which, with the permission of the Holy Synod, was competent to put an end to a religious' monastic status (Statutes of the Ecclesiastical Consistories, Art. 86).

Russian pre-revolutionary legislation admitted two aspects of loss of monastic status: by the desire (request) of the monk himself and by court proceedings. The Serbian canonists, Bishop Nikodim Milash, for instance, (*Pravoslavno tsrkveno pravo*, ed. 2 and 3, pp. 710-711) and Professor Ch. Mitrovich (*Iz Tskvenog i brachnog prava*, Beograd, 1919, p. 183), argue that to deprive a religious of monastic status is impermissible in general, and particularly so by request. However, they confuse impermissibility of a moral character with legal impermissibility. It is perfectly true, of course, that a monk who has made vows that are binding for life and is obliged to abandon or desires to abandon the religious life has committed a crime in the eyes of the Church for which the guilty party merits the punishment of the oath-breaker—temporary excommunication (Apostolic Canons, 25; 4th Ecumenical Council, 7; St. Basil the Great, 82). From this, however, it does not follow that a monk may be forced to adhere to the monastic life against his will, for the discipline of monasticism only has moral value when it is submitted to voluntarily. Byzantine laws, beginning with the law of Justinian, demanded that a runaway monk should be forcibly returned to his monastery (Novella 123, ch. 42; Basilicon IV, 1, 14, 8th Novella of Leo the Philosopher). These laws were incorporated into the Greek codex of Canon Law (for instance, the Nomocanon of Photius, titulus 9, ch. 32; the Athenian Syntagma, I, 224; Blastares' Syntagma M., 15). The assertion of the canonist A. S. Pavlov (*Tserkovnoye pravo*, 228) that our *Kormchaya Kniga* also speaks of forcibly bringing back the monk to his monastery, is a mistake. What the *Kormchaya* actually says is: "From whichever country these people

concluded. For the beginning see No. 12, 1973

may come by birth, let them there pay tribute" (ch. 44, section XI) that the person who has lost their monastic status thereby becomes liable to taxation.

The Byzantine laws on the forcible return of monks to their monasteries were influenced by pagan attitudes. Such laws are quite inapplicable in our time. The Serbian Church, in spite of the arguments of her canonists, admits the possibility of a monk reverting to lay status (Cf. for instance, *Brachna pravila*, par. 49, Vol. 3). Pre-revolutionary legislation in Russia (*Svod Zakonov*, Vol. 9, Art. 349) allowed for the handing in of a request for permission to lay aside the monastic status to the Ecclesiastical Consistory. For a period of six months every effort was made to dissuade the suppliant from his intention by the superior of his monastery, then by a commission of clergy appointed by the bishop, then by the Ecclesiastical Consistory. If such effort proved fruitless, permission was obtained from the Holy Synod for the laying aside of the monastic status.

The canons know no case of people being deprived of monastic status as a punishment, for being a religious entails no additional rights and privileges. On the contrary, it is a complex of obligations, voluntarily undertaken by the religious and entailing all kinds of limitations. Only in cases when monks have received some kind of privilege with regard to civil rights, as for instance, emancipation from certain civic obligations, has deprivation of monastic status entailed the connotation of punishment.

The Statutes of the Ecclesiastical Consistories (Art. 176) "mentions" deprivation of monks of hierarchical dignity and monastic status, together with expulsion from the clergy, as one of several possible penal or disciplinary measures. The Statutes say nothing directly of the deprivation of monastic status of those religious who have no hierarchical rank, but the possibility of such deprivation is tacitly admitted in Article 196, where it is said that "monks or novices, for actions coming under the above heading (i. e. articles 177-195) are subject to penalties" and according to Articles 178, 179, 182, 186-189, for certain faults they may be "expelled from the

religious calling and put at the disposal of the government of the province." There is also mention of the possibility of being deprived of monastic status as a result of court proceedings in the *Svod Zakonov*.

In the times of the Church's connection with the State, one consequence of deprivation of monastic status would have been loss of certain civil rights and liability to certain civil penalties. According to the Byzantine laws (Novell 5, ch. 6, and Novella 123rd, ch. 4 which are also included in the Byzantine Church digests (Nomocanon of Photios titula IX, ch. 32, titula XI, ch. I, and Syntagma of Blastares, 15), a monk who returned to life in the world was liable to the confiscation of his property in favour of his ex-monastery, lost the right of military and civil service and was ascribed to the "taxists", that is, to the bond servants of the city. St. Sava of Serbia, when translating the *Kormshaya Kniga*, interpreted this last in the sense of accounting the former monk liable to taxation, and this was repeated in the *Kormchaya*.

At the same time later Serbian legislation—the *Zakonnik* of Stefan Dušan—prescribes (part 19, ed. Novakovich, Beograd, 1898, p. 158) that anyone renouncing monastic status should be put in prison until he agrees to return to the monastery and subjected to corporal punishment.

The legislation of Tsarist Russia envisaged severe legal restrictions on a monk deprived of monastic status by request and still more severe ones on one who had been deprived of this status by court. The person deprived of monastic status by request had not the right of the return of his property which he had lost when he became a monk, but returned to the condition to which he belonged by birth, although without restitution of any privileges, titles or distinctions obtained in his career before he became a monk. Such a person was also permanently debarred from the civil service and while the penance imposed upon him was still in force, i. e. for a period of several years, was forbidden residence in the province where he had been a monk and in both capitals.\* (*Svod Zakonov*, Art.

\* In pre-revolutionary Russia both Petersburg and Moscow were accounted capital cities.—



and 415). A person deprived of monastic status by court decision, on the other hand, is perpetually deprived of rights, property, the right to serve or live in the province where he was a monk in both capitals and, should he defy

this ban, is exiled for life to Siberia (*Svod Zakonov*, Art. 415, par. 5 and 6).

The legislation of the USSR does not deprive monks, on a par with all believers, of any civil rights.

Professor SERGEY TROITSKY

## The Meaning of Asceticism in Christian Life

(According to the Works of Bishop Theophanus the Recluse)

**B**y liberating man from the burden of sin, damnation and death the redemptive sacrifice of Christ our Saviour has opened for him the way to the Kingdom of Heaven. It is possible for each man now to become the heir of God through Jesus Christ (Gal. 4. 7). The benevolent grace of God descends upon a humble heart innocent of all abomination of the flesh and of the spirit. *God resisteth the proud, but giveth grace unto the humble* (Prov. 3) as pride is the beginning and root of all evil.

"Podvig"\* consists essentially in self-crucifixion by fasting and communion with God through prayer which attracts to God. The basis of "podvig" is to conform oneself to the will of God.

Numerous hosts of saints — apostles, archbishops, martyrs, ascetics and confessor — have come to Christ through various crosses, but all these crosses have one thing in common: *to put off the old (sinful) man with his deeds* (Eph. 3. 9).

The image of salvation," and the "podvig" imposed from without are completely independent of all efforts of man himself, of the will of man, and exist objectively, being a matter of Divine Providence. But divine grace is synergistic with the Christian in his individual sanctification only in such measure as de-

pends on his free will (10, 10). The inner "podvig" is the crucifixion of the old man. All our forces should be directed to fulfilling the apostolic behest: *they that are Christ's have crucified the flesh with the affections and lusts* (Gal. 5. 24). Not only the lusts of the flesh should be crucified, but also the evil will of the mind so that the lust of the flesh, and the lust of the eyes, and the pride of life in all its manifestations should be mortified. The labour of self-crucifixion should be constant owing to our inclination to sin and to the incessant temptations of the evil one, *for the imagination of man's heart is evil from his youth* (Gen. 8. 21) and his *adversary the devil, as a roaring lion, walketh about, seeking whom he may devour* (1 Pet. 5. 8). As all martyrs were strengthened by Christ, so worthy spiritual labourers are not left comfortless by the love of our Lord. Man should respond to the appeal of our Lord and, according to the words of St. Theophanus, complete "the second half of the work of salvation" which is "to fulfil one's own part of this work" (4, 240).

Our Lord forgives the Christian all his past sins through the Sacraments of Baptism and Penance (4, 162) and endows man with the power of grace which helps him in the labour of salvation (4, 276). Nevertheless man has sinful feelings and desires which can be eradicated only by constant ascetic work made up of the corporal and spiritual labour of a Christian. St. Theophanus thus expresses this thought: "As soon as the past sins are forgiven, man receives the strength to withstand the passions which give birth to sins and to overcome them; strength is given to conquer pas-

\*"podvig" (pl. podvigi) in Church Slavonic, as translated into the Russian meaning "feat, exploit," signifies extreme exertion of all corporal and mental powers of man in order to attain spiritual perfection. There can be, for example: "p. of prayer," "p. of fasting," "p. of martyrdom," etc. The meaning of the word "podvig" being very wide, it is only translated it in those cases when an appropriate English equivalent truly covered the meaning in the context. — Tr.

sions, but they are not uprooted. This uprooting of passions should be the fruit of man's own work. That is why conversion to God is followed by a struggle — a life and death struggle (4, 162). The past is forgiven, the traces of sin are smoothed away by fulfilling the Commandments and by "podvig" (5, 227).

In Baptism the Lord awakens the spirit of man with His grace. "The spirit is restored and robed in grace," teaches the bishop, "but the body and soul are still captives of sins and passions... Strengthening himself in spirit and arming himself with all the weapons given by God, man should drive sins and passions out of all parts of his nature, wrestling and conquering them so as to become master of all as was pre-ordained" (4, 189).

Through habitual psychic and corporal inclinations and passions sin rises against the spirit, attempting to reconquer it, and the spirit with the help of divine grace rejects it and directs all the forces of body and soul to overcoming it (4, 187). Christian "podvigi" are required to cleanse the body and soul, and "to change with the power of grace-given spirit: corporal for the body, psychic for the soul, and spiritual for the spirit" (4, 241-242), as was shown by Christ the Saviour in His Sermon on the Mount where He teaches how to fast, to give alms and to pray (4, 242).

Constant self-discipline is necessary in spiritual life (3, 22) as in other things too, for man attains nothing without labour. "Spiritual work demands the most intensive labour" (6, 128). "Struggle and be ever ready for struggle," commanded the Recluse, "get out of your head that the good way can be followed easily and that it can be achieved without difficulties. No, work and wrestling against evil are inevitable" (9, 105-106).

Only labour and self-discipline can bring good fruit. "And it is necessary to toil hard until it (self-discipline. — *Ed.*) becomes familiar to us, becomes customary and easy" (2, 26-27). The one who seeks an easy life in the world is the first enemy of his own salvation. "Only harken to it," says the bishop, "and thousands of voices will rise from the

body and the soul demanding that sorts of allowances be made and privileges granted, thus leading the man-labourer into temptation from which cannot emerge without struggle" (105).

Constant and continuous self-perfection is a *sine qua non* of Christian salvation (1, 176) as any stagnation in the development of spiritual life is a backward movement (2, 73). Bishop Theophanus comments thus upon this thought: "For a man who has not yet begun to live in the spirit it is not dangerous to go on his way as it is for one who begins it and leaves it, since for the latter it is fatal. The seed which has not germinated in the frost does not perish, it retains the power of life; but a half-frozen flower, the seed of life perishes or is damaged depending on the measure of the frost. The same holds good here. For a man who has begun to lead a spiritual life it is highly dangerous to cease it. After each attention strength will weaken and weaken and will eventually disappear completely and remain only in name, the outer order of life without the inner counter-part" (2, 41-42). Only by constant "podvig" can a Christian follow the will of God and perfect himself on the way to eternal and blissful life. If he "omits to nourish the good in him, it will languish; if he surrenders himself to evil, it will recover like dried up worms when watered by the rain" (5, 204-205).

Many unexpected sorrows and everyday hardships lie in wait for a man seeking salvation. Only when he has fervent faith in God will they cease to hinder him on the way to the Heavenly City. "Behave in such a way," teaches Bishop Theophanus, "as behoves one following a narrow and wayward path in a dense wood. Look out lest a wild beast should lurk and devour you or a snake crawl up and sting. One should be vigilant and with deep hope in God appeal to Him ceaselessly" (8, 181-182).

One who practises a "podvig" for Christ's sake should behave so that the whole day might be an uninterrupted chain of self-denials for God's sake before His Face and to His glory. Everyday life is intermingled with a series of self-denial which are made up of inner decisions and acts of will. T



underlie any word, glance, move-  
or any trifle. Their distinguishing  
re is severe self-discipline both in  
and in small matters, and contra-  
of one's own will in everything" (21).

Christian should always bear in  
that the aim of all his labours  
feats is "the cleansing of his soul  
passions" (7, 131).

he Christian "podvig," however,  
ld not only be constant but gradual  
ell. One should not begin with a  
"podvig," but rather start with  
l measures and rise to greater ones  
(06). In another place Bishop The-  
nus points out that the measure of  
tual endeavour should not delibe-  
y reveal itself either by a glance,  
speech, or through other manifes-  
ns, for spiritual power and firm-  
depend on this (7, 156).

Christian practising a life of spir-  
endeavour should be aware of the  
ssity of constant labour and of the  
that success in the matter of salva-  
depends on God. "Our contribution  
bour only," the bishop writes, "but  
ation is accomplished by our Lord  
self" (6, 97).

piritual life necessarily implies  
ising physical disciplines: fasting,  
erance in sleep, and other pious  
ises directed to the mortification  
e flesh.

he corporal "podvig" teaches the  
stian to reject his sinful will and  
the passions nestling in the heart  
ch man.

orporal 'podvigi,' writes Bishop  
phanus, "are needed in so far as  
passions dwell in the body. If you  
ot subdue the body, you will not  
ed in overcoming the passions" (42).

the Holy Fathers and Christian  
ics were severe to the body to the  
t that through the mortification  
e flesh, the passions, but not the  
should be mortified (8, 154).

lf-denial, as opposed to self-pity,  
e "basic point" (4, 287) in saving  
oul of a faithful. By being piti-  
to his body a Christian erects an  
cross in his soul which leads him  
co-crucifixion with Christ (5,  
42).

"Self-indulgence," according to the  
bishop, "directly testifies to the do-  
mination of 'I' in the heart of a man,  
and not our Lord. Love of one's 'self'  
is that indwelling sin from which all  
sinfulness proceeds and which makes  
man sinful through and through so long  
as it lives in the soul. And how can  
grace descend upon him if he is sinful  
throughout? No, it will not, even as a  
bee will not fly into smoke" (11, 190).

Self-pity and self-indulgence render  
all spiritual life barren. According to  
the words of our Lord, a Christian in-  
dulging in these passions is *neither  
cold nor hot* and is threatened with be-  
ing completely outcast from the Face  
of God (Rev. 3. 15-16).

Among other forms of Christian ende-  
avour great significance is attributed  
to fasting. "By breaking the fast,"  
teaches Bishop Theophanus, "we lose  
paradise, a strict adherence to fasting  
is one of the means of regaining para-  
dise lost" (2, 125-126). That is why  
"our Lord fasted, the Apostles fasted,  
and all the saints of God kept strict  
fast, so that if it were given to us  
to see the heavenly dwellings we would  
not find there any averse to fasting"  
(2, 125).

"Those breaking a fast contaminate  
themselves not by food but by breaking  
the commandments of God. And those  
who fast but do not keep their heart  
pure are not considered clean. The fast-  
ing of the body and that of the soul are  
both essential" (2, 127).

Abundant food and rest prevent a  
Christian from attaining that direct  
communion with God which is the pur-  
pose of a Christian "podvig." The bo-  
dy of those intemperate in food becomes  
obese and "like a heavy weight pulls  
one to earth" (4, 315) as "pleasing-  
one's-body is the most cunning enemy"  
(7, 219).

Therefore "the body should constantly  
be kept 'at attention' like a soldier on  
parade, not allowing oneself to relax  
not only in walking and sitting, but  
in standing and lying as well" (6, 176).

But in practising any "podvig" one  
should be temperate and gradual. "This  
should especially apply to corporal en-  
deavours so that the flesh might be able  
to stand them. The Holy Fathers were

very strict in respect to the body, but they attained their goal, step by step. At the beginning they would not be so strict but as time went on they became stricter" (8, 187). All ascetic excesses result in failure. A Christian starting on spiritual life should, according to the example set by the holy ascetics, set himself a rule in food, drink and sleep (7, 209).

A Christian should constantly bear in mind that corporal labour is not the final aim, it is of great worth only when it is made for the salvation of the soul (8, 169).

The outer behaviour of a follower of Christ, in the words of Bishop Theophanus, is only an entrance hall where overcoats and rubber boots may be allowed, whereas a sitting room should be entered properly, without superfluous encumbrances (7, 160).

The chief point in the matter of salvation is the right state of the heart (5, 258) thanks to which the outer "podvigi" are undertaken in compliance with the requirements of inner life (8, 205). Much attention should be paid to bring-

ing into order thoughts and sensation (5, 73) or else man may go astray in spiritual life which happens when his behaviour is not sanctified by those inner feelings which attract grace (8, 186). Only a Christian who has grown used to the corporal "podvig" may succeed in the inner one.

#### NOTES

- <sup>1</sup> Епископ Феофан. Что есть духовная жизнь и как на нее настроиться? Изд. 5-е. М., 1908.
- <sup>2</sup> Епископ Феофан. Письма о христианской жизни. Изд. 3-е. М., 1908.
- <sup>3</sup> Епископ Феофан. Письма о духовной жизни. Изд. 4-е. М., 1903.
- <sup>4</sup> Епископ Феофан. Письма к разным людям о разных предметах веры и жизни. Изд. М., 1892, с. 465.  
Собрание писем епископа Феофана Затворника (Collection of letters of Bishop Theophanus the Recluse)
- <sup>5</sup> Выпуск первый. М., 1898.
- <sup>6</sup> Выпуск второй. М., 1898.
- <sup>7</sup> Выпуск третий. М., 1898.
- <sup>8</sup> Выпуск четвертый. М., 1899.
- <sup>9</sup> Выпуск пятый. М., 1899.
- <sup>10</sup> Выпуск шестой. М., 1900.
- <sup>11</sup> Выпуск восьмой. М., 1902.

Hieromonk Georgiy TERTYSHNIKOV

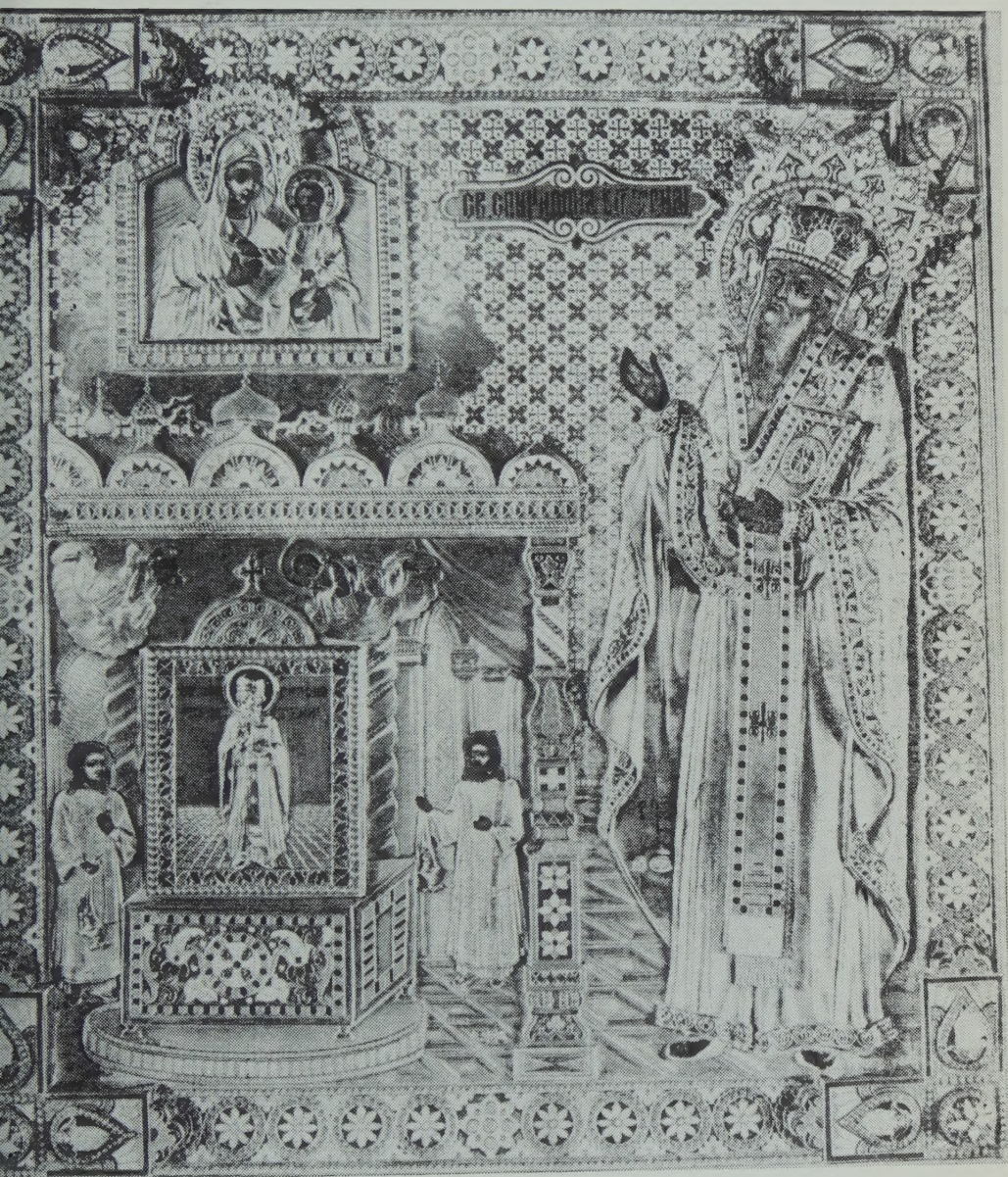
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